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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

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Fourteen years ago the NEW-CHURCH REVIEW was established as the successor of the *New-Jerusalem Magazine*, in the belief that the change of form, allowing as it does for longer articles and for a greater variety of contents, would be of advantage in attempting to cover the field which the earlier publication had so long occupied. That field, as is well known, is the one brought to view in the theological writings of Emanuel Swedenborg, which, being founded on the Holy Scriptures, contain, as we believe, the vital principles of a new dispensation of Christian faith and life, and promise, so far as they shall be received by men, to accomplish the fulfilment of prophecy in establishing the Lord's kingdom on earth.

The REVIEW has sought to give expression to these principles, and to bring their light to bear upon all subjects and events which may be affected by them, whether in the organized Church of the New Jerusalem, in the religious bodies around us, or in the world at large.

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THE

NEW-CHURCH REVIEW

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APPRECIATIONS OF SWEDENBORG.

EMANUEL SWEDENBORG died in London, March 29, 1772, and his earthly remains were placed in the vault of the Swedish Church, Prince's Square, in that city. There they have rested till, on April 7, 1908, they were disinterred and started on their journey to Stockholm, where he was born two hundred and twenty years ago. The removal was necessitated by the tearing down of the London church, to make way for the encroachments of modern commerce.

This recent event has attracted the attention of the whole civilized world. Urged by prominent members of the Swedish Academy of Sciences, the government of Sweden obtained permission from the English authorities to convey the bones of their great countryman to his native land. For this purpose a warship was despatched to England, and the transfer was effected. Appropriate ceremonies were held in the old church itself, in the New-Church house of worship in Argyle Square, and on board the ship. A week earlier memorial exercises had been conducted at the publishing house of the Swedenborg Society in Bloomsbury Street.

These facts are most interesting and significant. They sharply point the contrast between the place which Swedenborg now holds in the public estimation and that which he held one hundred and thirty-six years ago. At that time a few friendly

Swedes gathered in the little London church, where their pastor Ferelius conducted the burial services. So far as appears from contemporary annals, the incident passed wholly unnoticed. Ferelius was Swedenborg's friend, who had visited him in his last sickness and administered the sacrament. The simple obsequies occurred just as was naturally to be expected. But in this year of our Lord, 1908, two nations unite in paying tribute to him who, in 1772, went down to his grave almost "Unwept, unhonored, and unsung."

The church, we are told, was "completely filled, there being probably between two and three hundred in attendance." Count Wrangel, the Swedish Minister to Great Britain, superintended the proceedings. The Scriptures were read, prayers offered, and hymns sung, all in the Swedish language, the last-named having been written by Swedenborg's father, who is described as the author of half the hymns of Sweden. Those present are said by one of the London papers to have been "part Swedish, and wholly Swedenborgian." They were all friendly, and animated by the one purpose of doing honor to the man whose life and services they were commemorating.

From Prince's Square the coffin was conveyed to the Paddington Station, whence it was carried by rail to Dartmouth Harbor, where the Swedish cruiser "Fylgia" was lying. There it was met by a guard of honor, composed of officers and sailors from the "Fylgia," headed by the captain, and accompanied by the ship's band. The account from which I glean these particulars, proceeds as follows:—

As the wreath-covered coffin was borne out from the railway station to the platform, the naval officers reverently saluted and all others uncovered, and the procession moved off slowly to the adjacent pontoon, to the solemn strains of the Swedish Dead March, played by the ship's band. The coffin, carried underhand by ten of the crew of the "Fylgia," was placed in a large boat, which was towed thence by a steam launch the short distance down the harbor to the cruiser, the removal being witnessed by a large number of persons assembled on both the Dartmouth and Kingswear sides of the river. After being hoisted on board the cruiser the coffin was deposited on the after-turret deck, the band playing the music of an appro-

priate Swedish song commemorative of the virtues of great and good men of the past.*

Thus far has Swedenborg emerged from the obscurity to which he was formerly consigned. He is freely recognized as one of the famous characters of history and one of the benefactors of his race. Amid the general applause no sound of detraction is heard. His native land does tardy justice to him by asking that his body may rest within her soil. The country of his voluntary exile gracefully accedes to the request, saying in effect: "He is a son of Sweden. Take him to yourself; but his glory is shared by me and by the whole world." Such homage could be paid to no ordinary man, or to one who had not left an impress on the thought of the age.

Yet it behooves us to consider just how deep that impress is, and how far the growing appreciation of Swedenborg has extended. Nothing is easier than exaggeration in such matters. The advance has been great, but how great, as compared with what may be expected in the future? This question may fittingly be asked, in connection with the interesting occasion which has been mentioned. A new landmark has been reached; but how many leagues does it measure from the point of departure, and how many from the point of destination? We cannot answer the latter question, but we may form some opinion as to the former.

And first we see that the prejudice against Swedenborg as a man is fast disappearing, if it has not gone altogether. The flimsy and ungrounded stories which used to be told about his moral character are no longer remembered. The bitter calumnies stirred up by his enemies during his lifetime and thoroughly refuted, are now lost sight of in the general testimony which was paid to his virtues. He is rescued, by the acknowledged facts of history, from all charges of lunacy on the one hand, or of personal unworthiness on the other. His intellectual great-

*Since the above was written, the body has been received in Sweden, and deposited, with impressive ceremonies, including an address by the Archbishop, in the cathedral at Upsala.

ness is universally recognized. Students and men of letters everywhere are coming to agree with Emerson's estimate: "A colossal soul, he lies vast abroad on his times uncomprehended by them, and requires a long focal distance to be seen."

It is interesting to note how the recent movement in his honor began. His fellow-countrymen who requested the restoration of his body were men of science. But not till lately had they cared much about him. In 1901, only seven years ago, Dr. Neuburger, an Austrian scientist of repute, called attention to important statements in Swedenborg's work on the brain; and at his suggestion the University of Vienna applied to the Royal Swedish Academy for the rest of Swedenborg's writings on that subject. Most of these were as yet unpublished; and the result of the application was that a committee was appointed to issue a complete edition of the scientific works. Two volumes of this edition have already appeared from the press. In the first Dr. Nathorst, who writes an introduction, says of Swedenborg: "He was a mighty spirit, of which our country has more reason to be proud, because it was united with a personality in every respect noble and unassuming."

Thus from the field of natural science comes this latest tribute to Swedenborg's genius and achievements. Those by whom the movement was prompted have confessedly no other interest in him than a scientific one. On the basis of his pre-eminence in this department of human research they rest their belief that he is to be numbered among the world's great men. By this means a fresh impetus is given to the general appreciation. But still the questions remain, How far does that appreciation reach? and what is its real significance? There is but one answer which we, as New-Churchmen, can render to these questions. The present recognition is only the merest beginning of what will exist hereafter. From our point of view the scientific studies of Swedenborg, as brought forth in his earlier writings, had their chief value in the fact that they were his preparation for a higher and more enduring work. They helped to lay the foundation for a knowledge of spiritual things, such

as no man had ever previously attained. They helped to make possible his perception of heavenly truth, to open his mind to an understanding of correspondences, or the relations between this world and the other, and to fit him for unfolding the deeper meanings of the Word of God, so that he might be the Lord's chosen instrument in giving to men a new and final revelation. Hence the larger — the real — recognition is yet to come. And we can afford to wait for it, with feelings of profound gratitude for the progress which has been already made.

It is by no means a small thing that personal prejudice is outgrown, and that Swedenborg occupies a position in which his character no longer needs defending. Whenever such prejudice exists, it is impossible that justice should be done. The minds of men are not free even to consider any teaching, especially religious teaching, if they are persuaded that the author of it was a madman or a reprobate. But the removal of this obstacle goes far to produce a state of willingness to read and ponder, especially if the writer is seen to be, on general grounds, worthy of attention. We know that the hand of Providence is no less visible in what it withholds than in what it gives. Its delays are as kind and merciful as is the actual fulfilment of hopes. Yet we cannot but rejoice at the new stage which has been reached in the estimation of one to whose message the world, for its own salvation, must sooner or later listen.

Then, too, there is great encouragement and promise in the fact that this new appreciation is in the field of Swedenborg's scientific investigations. Few of us believe that a knowledge of science, as taught by him, is necessary for a correct understanding of his theological works. The basis on which the latter teachings rest, and the source from which they are drawn, is the Sacred Scripture. Nevertheless, as we have seen, it was through science that he advanced to theology. His minute studies of nature prepared him for his later comprehension of the things which are above nature. His intimate acquaintance with the physical universe enlarged and strengthened

his capacity for grasping spiritual principles. It is to be remembered that many of his writings classed as scientific might, with equal propriety, be termed philosophical. He is always searching for the causes of things; and the line between his science and his philosophy is not easily drawn. Both of them, by whatever name they may be called, had the same upward trend, which looked to the heavenly and the Divine. Hence those who follow him sympathetically in his mental processes are not unlikely to enter on a path which in their case also will lead upwards. They have at least taken a first step in that direction. This is quite in accord with what he himself said in answer to the question how from a philosopher he became a theologian, namely:—

> In the same manner that fishers were made disciples and apostles by the Lord; and I also from an early youth had been a spiritual fisher. On hearing this the enquirer asked what a spiritual fisher was. I replied that a fisher in the spiritual sense of the Word signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner. (Intercourse between the Soul and the Body, 20.)

Is it not, then, reasonable to believe that a growing interest in Swedenborg's science and philosophy portends a wider acceptance of his religious teachings in the future?

The longer I live and the more I reflect on the subject, the clearer it becomes to my mind that the establishment of the New Church on earth must necessarily be a gradual process. When we contemplate the Holy City as it is described in the Apocalypse, knowing that it prefigures the final state of faith and life among men, how plainly must we perceive that the beautiful vision is as yet far, very far, from being realized! The church which, we are taught, is to be the crown of all the churches, cannot be formed in a moment. Who shall measure the length of time which must elapse before "the kingdoms of this world are become the kingdoms of our Lord and of his Christ?" In view of the tremendous import of the prophecies it would seem that the progress already made has fulfilled all

reasonable expectation. The outlook is wholly hopeful and inspiring, unless we put our own local and narrow interpretation upon it.

How far have any of us gone in our understanding of New-Church truth? Can we not all see that the wisest among those who avow their belief in the heavenly doctrines have but made a beginning? They are acquainted with a few general principles which serve only to emphasize their ignorance of the innumerable particulars involved in them. The most casual glimpse of the field of thought which Swedenborg opens before us shows that it is as wide as the universe, and as high as heaven. There is absolutely no limit to it. No important question pertaining to our life here or our life hereafter is omitted. Both worlds are brought to view, and their relations to each other are defined. The nature of God, the nature of man, the laws which govern matter and spirit, find a place together with the most practical instruction concerning human life and duty. If any one asks us what the New Church believes, the only truthful answer which can be made is that the New Church gives a new way of looking at all things, and throws fresh light on all. What she has to offer is a complete new system of Christian truth, coherent throughout, and connecting itself with every department of knowledge. At the heart and centre of it is the Word of the Lord, laid open and shown to be Divine and holy in every expression, the source of wisdom to angels and to men.

Human conceptions of such a revelation as this must needs be imperfect and partial. So does it plainly appear from observation and experience. He would be a bold man who should claim that he fully knows and understands all that Swedenborg has written. Each reader is naturally drawn to the special subjects in which he himself is most interested. Unless one is particularly careful to see the teachings in their proper relations and proportions, his view will almost certainly be one-sided and distorted. This has been the case with most writers who, not professing to be New-Churchmen, have attempted to expound New-Church doctrines, even with friendly intent. Nor

have all who wrote and preached from within the organized church itself been free from the same error.

As an example of the former class, take Emerson's famous essay. For one, I have never been able to decide fully to my own satisfaction whether that paper was calculated to set its subject in a favorable or unfavorable light. The very title "Swedenborg the Mystic" seems misleading, because it carries with it the implication that this most practical of religious teachers was a kind of dreamer, living in a sphere remote from the ordinary interests of men. It is true that the other world, and things hidden from the common sight, were very familiar and real to him. But it is not true that they enveloped him in a cloud of mystery or kept him soaring amid the regions of speculation. Emerson, of course, finds much to admire in Swedenborg. He recognizes his gigantic intellect, and his wealth of learning. He sees in him a valuable contributor to the world's fund of literature and knowledge. But that is about all. With his theological or spiritual teachings he is wholly out of sympathy. He admits no claim on Swedenborg's behalf that he was called to the special office of making known the internal sense of Scripture, and of revealing the Lord in His second coming. These matters are to him void of interest and indications of an ill-balanced mind. He speaks of "immense and sandy diffuseness" as one characteristic of Swedenborg's later works. This criticism is not to be wondered at. Nothing different could possibly be expected from one who regarded the Lord as a mere man, the Bible as a merely human book, and who, in early life, retired from the ministry, because he considered the Holy Supper a meaningless and useless ceremony, which he was unwilling to perform. Still, his attitude toward Swedenborg is friendly as far as it goes, and was doubtless intended to be just. We cannot be unmindful of its limitations; yet, in spite of them, it may be one of the means by which, under Providence, the air is cleared, and the way is prepared for the New Church. Our effort should be to give to such partial appreciations the exact place which they deserve, and no other.

Another writer whose name is prominently connected with that of Swedenborg is Henry James. He presents himself as one who is under the deepest obligations to Swedenborg, and as his strong advocate. Yet who can truthfully deny that the view which he lays before his readers is strangely inadequate? In early life he brooded much on certain theological problems and was greatly distressed by his inability to solve them. When he became acquainted with Swedenborg's writings, he found relief. Such questions as man's freedom and responsibility, the origin of evil, and how the existence of evil can be reconciled with the Divine goodness, were satisfactorily answered; and he was thereby lifted out of a "Slough of Despond." These are indeed important points of doctrine; but the exaggerated emphasis which he puts upon them can hardly fail to produce the impression that they are practically all that Swedenborg has to say. To him the New Church is not a religion, but a philosophy. In the ecclesiastical or devotional aspect of it he takes no interest. On the contrary, the very idea of a church, as an organized worshipping body, seems to throw him almost into convulsions. No bitterer words were ever penned by any man than those which he directs against the humble efforts made by our predecessors to give outward visible expression to the faith that was in them, by coming together for united prayer and praise.

This fact is not mentioned by way of complaint, but only as showing that Mr. James's appreciation of Swedenborg was but partial. His habit of exaggerated statement makes it difficult to determine oftentimes just what his meaning is. But there are many points on which his interpretations have seemed to most New-Churchmen quite unwarranted. We need not dwell on them at any length. Few of us, however, would probably agree that hell is a necessary factor in the Divine scheme of creation, that it is included in the grand or greatest man, that man is not accountable for moral delinquencies, or that he is "more abhorrent to God by his virtues than his vices." Yet these ideas are apparently advanced in Swedenborg's

name. But, be this as it may, my main contention remains unchallenged that those who would have a plain, unbiased, symmetrical presentation of Swedenborg's teachings will never find it in Henry James.

Other examples might easily be given. Balzac, for instance, is one who is often quoted as Swedenborg's ardent admirer. But where, in Balzac's writings, do we discover any evidence that he was really influenced by Swedenborg's thought? Manifestly the great spiritual truths which Swedenborg valued above all else, had small place in the mind of the famous French author, who was interested in occult matters, but not in the essential principles of life. So, too, Clarke, Hale, and other Unitarian preachers, have strongly commended Swedenborg in a general way; but we know that their sympathy with him could not be very deep, if they remained Unitarians still. A body of teaching which centres in the Divinity of the Lord and the plenary inspiration of Scripture can hardly be acceptable to them as a whole, however much they be pleased with certain features of it. Their appreciation may, like Emerson's, induce others to examine further, but has no remarkable significance in itself.

The fact is, as we have seen, that no man who attempts to interpret Swedenborg without a full recognition of his Divine mission, will do so with fulness and precision, since each one will naturally accentuate the particular points which appeal most strongly to his own mind. Yet we must not forget that the doctrines of the New Church are a connected whole, and that until they are so seen, there can be no adequate understanding of them. It is no mere metaphor to say that Divine truth is in the human form. Proceeding from the Lord Himself, it images Him to men. It has, so to speak, its heart and brain, its hands and feet. Not a single element is wanting to make it perfect in strength and beauty. It has its centre and circumference, its vital or essential parts, and those which are relatively superficial. To distinguish clearly among these parts, assigning to each its proper place, should be the desire and pur-

pose of us all. So far as we succeed in this endeavor, the entire contents of Swedenborg's theological writings will stand before us as a manifest revelation from the Lord. We shall be conscious of much in them which we do not yet fully comprehend; but there will be nothing which we are disposed to doubt or question. Outside helps will be less and less needed. Swedenborg's language will grow clearer and clearer, and he will be his own best interpreter.

The appreciation of Swedenborg will keep on growing in the future, as it has grown in the past. It will grow, as he himself grew. The minds of men will be gradually delivered from prevailing falsities, and opened more and more interiorly to the perception of spiritual realities. Science will have its period of supremacy and will then come to be seen as the mere foundation of knowledge. Philosophy will claim attention for herself, but will at last become the submissive handmaid of religion. This deepening process will continue in the degree in which truth is loved for the sake of a good life. Scientist and philosopher at first, Swedenborg finally acquired his grandest yet humblest title, "Servant of the Lord Jesus Christ." A similar progression will appear in the estimates of his life and work, which will be written in the future annals of mankind.

James Reed.

THE STUDY OF EDUCATION.

EDUCATION is as old as man. It began with Adam in the Garden of Eden and became necessary because of the very nature of his being. Before he could properly care for the garden which he was commanded to dress and to keep, he was obliged to understand desired ends and make efforts to attain them. Thus it was that, as knowledge and power were the necessary means of true living, they became a necessary means of the preparation for it,— a preparation which we call Education.

As the occupations of men increased in number and variety, the qualifications needed to carry them on were found to be quite different both in kind and extent. It was seen that men had by nature quite different degrees of knowledge and power, and that they had limitations of capacity in these respects which any amount of education would not change, but which to the highest possible extent it was the function of education to reach. It was early found also that the body, as well as the mind, needed to be brought by training to its highest point of efficiency, and that education should prepare for all the relations of life. Such conceptions of the scope and function of education was voiced in Plato's well-known definition, in which he says: "To educate is to give to the body and to the mind all the beauty and all the perfection of which they are capable."

Other definitions of education given by modern philosophers and educators are of the same tenor, all agreeing that the highest function of education is that of helping man to attain all the possibilities of his being. In other words, "Nature," which is another way of saying "Life from the Lord," does for man, with the assistance of education, what is done for all other created beings without such assistance. From Swedenborg we learn that "animals are born into all the knowledge suited

to their nature," because "they are in the order of their life, but not in man, who must therefore be led into order by what he learns of external and internal things" (Heaven and Hell, 352). That is, because of the higher possibilities of man's nature and because of his natural tendencies before regeneration, he is not born into the order of his life, as the lower animals are, but is led by degrees into the order of heaven, in which the dominant loves are love of the Lord and love of the neighbor. By the "external and internal things" above alluded to, is meant such kinds of knowledge as will help man to put in order his natural and spiritual minds, and by "learning" them is meant making them his own by receiving, acknowledging, and living them.

Such is the character of education as a means of bringing man into the order of heaven,— a process which extends from the earliest moment of his existence to the time of his expiring breath. But the period generally regarded as the period of education covers only the time of childhood and youth. Generally, too, the work of education is regarded as belonging solely to the teachers of the school and college,— a work which has been carried on in one form or another from the earliest time; but it is only within a comparatively short time that it has been regarded of sufficient importance to make special preparation for it, or even to consider the question as to kinds and ways of education.

It was about three hundred years ago that Ratich and Comenius uttered their protest against the education of the time, declaring that education both in the selection of material and in the methods employed should follow the course of nature. Later the same ideas of education were strongly urged by Rousseau, Pestalozzi, and Fröbel, and their influence has profoundly affected present educational thought and practices. It is called natural education as opposed to formal education in recognition of the fact that the mind by nature is in the constant effort to act in the best way at every period of life, and that education simply coöperates with nature by following in the course of her leading.

Thus it is that the child's perceptive powers are seen to be very active in the early years of his life, and that therefore at that time the teaching of the facts of the outer world becomes a prominent part of his education. The manifestations of the young child's power of imitation, the marked activity of his imagination, and the relative strength of his verbal memory, all indicate to the teacher proper subjects of study and the best methods of presenting them. His growing powers of induction help to show how and when definitions, rules, and principles should be taught, and mark the beginning of the more logical and scientific studies of the high school and college.

All these and many other characteristics of the child serve as a basis for the study of education in normal and training schools. Education is there studied as a science and as an art. As a science it includes psychology and the principles of teaching, and as an art it includes the application of the theories of education in the practice of actual teaching and training. The ordinary subjects of the schools once studied as helps to life are now reviewed from the standpoint of the teacher, so as to know how they may be best presented to the children. Moreover, the educational opinions and practices of the past are studied both as a warning and as an inspiration,— a warning against possible mistakes, and an inspiration to greater and higher efforts.

The importance of this kind of professional preparation of teachers is now generally recognized. In some parts of Europe no teacher is appointed who has not been trained for his work, and in many parts of our country essentially the same requirements are made. So far, in this paper, only that part of education has been treated which relates to intellectual instruction and training. If this kind of education is as important as present practices seem to warrant, what shall we say of that other kind of education generally known as moral and spiritual education? Here, as in education solely intellectual, the product is knowledge and power; but the knowledge and power sought in moral and spiritual education lie closer to the highest ends of life,

or those ends which bring men into the order of heaven. There is to be gained in this education a knowledge of right and wrong, of honor, justice, and truth in all the relations of men with one another,— a knowledge of God and of his revealed Word which show to men the coöperation needed to transmute these moral virtues into spiritual virtues, and so fix them forever in their hearts. It becomes then the higher function of education to help in building up individual ideals of character and to point the way of their realization by the presentation of good models, and by repeated practice in life under proper guidance. It is plain to see that the instruction and training which look toward such results of moral and spiritual character involve mainly the higher powers of the will, and are, therefore, far more important than the instruction and training of the intellect alone. It is evident also that preparation for engaging in this form of education is as important at least as the preparation for teaching the ordinary subjects of the schools. And yet we know that outside of incidental instruction given in normal schools, there is at present almost no preparation for this most important work of character training.

To whom have the children the right to look for help and guidance in the most impressible years of their lives? First come their natural guardians, the fathers and mothers. To them before all others are given the duty and privilege of training the children from earliest infancy. Next to the fathers and mothers in formative opportunities are the teachers of public and private schools, whose influence both by example and direct leading is seen to be of the most positive kind. Besides the teachers of public and private schools are teachers connected with charitable and religious organizations of various kinds, whose special work is with the children and youth of a given neighborhood. Prominent among this class of teachers are the Sunday-school teachers upon whom devolves the duty of giving religious instruction to the young. Lastly among moral and religious teachers should be counted the ministers,— shepherds of flocks to whom the feeding of the lambs should be as sacred a duty as the feeding of the sheep.

In considering the duties and obligations of these moral and spiritual trainers of the young, it ought to be assumed (1) that the prolonged state of infancy in human beings is for the purpose of giving time and opportunity for the preparation for mature life, (2) that a proper preparation for life should include at least the beginnings of moral and spiritual education, and (3) that those who are charged with the moral and spiritual education of the young should themselves be instructed and trained for their work.

The last assumption applies especially to ministers whose function is, we are taught, "to teach men the way to heaven, and also to lead them"; and the heavenly way we know begins very early in the child's life. That these heavenly teachers and leaders should be able to begin their work with children and help to prepare them for the instruction of adult life seems indeed self-evident; and yet how seldom do we find this in life. As a rule, clergymen give over this most difficult and important part of the children's education to laymen who are frequently compelled to put groups of children in charge of young women of limited experience and sympathy with children and of no professional training as teachers. Thus in a portion of one brief hour a week, with interruptions more or less diverting in their nature, the spiritual interests of the children are disposed of. The fathers and mothers supposing this to be sufficient, make no attempt to do more; and as a consequence the foundations, so far as they depend upon human means, are neglected. And yet we wonder why men and women are so wanting in interest in spiritual affairs. As well may we wonder why the body, which is given no exercise, does not grow in strength, or why the plant, which is uncared for in its small beginnings, dwindles and dies.

How changed all this would be if the minister, knowing the children's needs, capacities, and powers, should himself assume the direct spiritual guidance of all members of his flock, the younger no less than the older members of it, by organizing in good ways the means of instruction and training according to

the needs and capacity of each individual! What a change might be effected in the homes if classes of fathers and mothers should be instructed by him as to their duty in training their children and as to proper ways of performing that duty! And how different might be the work of the Sunday-school if he should have similar classes of young men and women for the preparation of teachers in Bible instruction and religious training!

In other words, the equipment of ministers is not now adequate for a part of the great work which they are undertaking. Their devotion and self-sacrifice in the interests of humanity are clearly and everywhere to be seen. Their great learning, too, is very generally manifest, together with their perseverance of effort. But with all their rich qualities of mind and heart their mission cannot reach its highest fulfilment until the science and the art of education become known to them, so that they may coöperate with the Lord in the regeneration of men from the very beginning, and so that they may lead others to do the same. It cannot be done by hearing lectures in psychology or by reading books on methods. What is needed is thorough and long-continued study, such as may be carried on in the full course of a theological school. Such a department of study, instead of adding to the burden now being borne by students in the theological school, might lighten that burden by helping to systematize and unify the other studies of the course. The studies of theology, biblical criticism, Bible history, and philosophy lend themselves readily to close correlation and one function of a department of education might be to assist in arranging the course with that end in view.

The systematic study of education would be especially effective for the uses named, in a theological school controlled by the New Church, whose philosophy and psychology give so much light in the processes of moral and spiritual development. There is within reach of the students of our own theological school a clear description of the relation between the natural and spiritual worlds, including the growth of man as a spiritual being, the science of correspondences, the doctrine of influx,

the doctrine of degrees, and the doctrine of remains. All of these matters, familiar to intelligent New-Churchmen, contribute so much to the science of education that they may be said to be necessary to a full comprehension of it, especially in the higher reaches of the spirit.

Ministers going forth from our School with such an equipment will have a new and higher conception of their great calling. They will have a breadth of view respecting the training of children and youth unsurpassed among ministers and educators. Above all, they will have such joy and inspiration in their enlarged work as come only to those who are coöperating with the Lord and the angels for the regeneration of man in every period of his life.

From Eden to Egypt and back to the heavenly land was indeed a long and difficult way. No less so is the way it represents from the states of infancy through childhood and youth to the states of regenerated manhood. In the former way there was always wise leadership under Divine protection and guidance. The way of education and regeneration is as truly under Divine protection and guidance, and wise leadership is as much needed in the one way as in the other, and in the earlier part as well as in the later part of the way. To prepare our ministers for that leadership should be the first duty of the church; and the leadership should be such as will protect the highest interests of all,— from those of the youngest child to those of the grown man. Now, as two thousand years ago, "the harvest truly is plenteous and the laborers are few." Now as then we should pray the Lord of the harvest to "send forth laborers unto His harvest"; and how better can we make this prayer than by helping the ministers to help others in the instruction and training of the young?

It is very significant that while the Lord constantly adjured men to labor and pray, and even to fight for the salvation of their souls, he always put forward young children as patterns for imitation and as objects of tender care. In answer to the question of the disciples as to who was the greatest in the king-

dom of heaven "He called to Him a little child and set him in the midst of them and said: Verily, I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

Later were "brought unto Him little children that he should lay his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not to come unto me: for of such is the kingdom of heaven."

We cannot forget the last words of that memorable charge of the Lord to His disciples before they departed to teach and to preach, words which directly referred to their duty to the young. "Whosoever," He said, "shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

This refers to a kind of instruction which is needed for early natural states, and which leads to the higher refreshment of the spirit in the regenerating youth and man, represented by the water which the Lord only can give, even as He said to the woman of Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

JOHN T. PRINCE.

THE SUBLIMINAL AND THE SUBCONSCIOUS.

THE terms "subconscious" and "subliminal" have been brought into use by Johann Friedrich Herbart (1776–1841). As psychological terms they have originated in an age of transcendentalism on the one hand, and rather gross materialism on the other. The one was the philosophical culmination of a passing theology, the other an offshoot of a powerfully rising science.

The appearance of these designations, speaking in general terms, is contemporaneous with the rise of Sanscrit learning in the western world. The contact with the Oriental scholars enriched the Occident with the treasures of a new Hindoo philosophy, known as theosophy. Theosophy interpreted in terms of western thought is, briefly, a kind of experimental psychology joined to a sort of transcendental philosophy. Though neither Herbart nor any subsequent writer cares to state or to know whence these names have come, one instinctively links together such expressions as "the subliminal self" and the "astral body," or feels a connection between a "subconscious existence" and that mysterious "consciousness arising from a previous existence in another incarnation." These terms are brought here in juxtaposition, not to bring odium upon them, or to bias their consideration, but for the purpose of calling attention to the fact that the two systems have apparently strong affinities or resemblances, but much stronger differentiations. They are alike in aiming to be experimental, hence scientific, knowledge. But theosophy deals with psychological terms as ultimates of a transcendental philosophy as a God-knowledge, while experimental psychology investigates faculties as psychological functions. It may therefore be easily surmised that the terms, should they appear simultaneously in eastern and western treatises, would be names for different concepts.

Since theosophy is transfused with a mystic element which is intrinsically not distinguishable from materialism (in spite of its high-sounding title, "Theosophy," knowledge of the order in the Divine Being), we need not consider the subject any further. But as the modern psychology introduces these new terms into its apparatus of terminology, the question arises,— Has modern experimental psychology got hold of new functions or faculties which are designated by the "subliminal self" and its "subconsciousness"; and, specifically, are they new to the New Church? It follows, of course, that if the question is answered affirmatively, there is the second question, Should not these terms be incorporated in the New-Church psychology?*

In order to know whether "the subliminal self" and its "subconsciousness" deal with new concepts hitherto unknown in the world and the New Church, it will be necessary to acquaint ourselves actually with the *usus loquendi* as touching these terms. The founder of experimental psychology as an exact science has treated the subject in "Hypnotismus und Suggestion." Jastrow has a volume on "The Subsconcious"; from Waldstein there is an educational essay on "The Subconscious Self." The subject is also treated by the immortal Darwin.

There is no need of filling pages with extracts from these writings, but from their usage of the terms it is quite clear that —

1. The *subliminal* is always the presentation in which an idea arises from a sense-stimulation. (It is, of course, understood that even ideas of any sort are conveyed by terms which enter through the gates of the senses, sight, hearing, touch, etc., singly or collectively.)

2. *Subconsciousness* is always treated as a form of consciousness, but within limited attention.

* It might be stated here that an affirmative answer has been given by three New-Churchmen,— by one several years ago before the Ministers' Council, and by two in the *New-Church Review* for April, 1907, pp. 161 and ff., and 255 and ff. The present contribution is not designed as controversial, but as an independent investigation.

It might be taken for granted here that a knowledge of the terms is the common property of all. But since they belong to a special, and a newer field of inquiry, it may be best to state that a *presentation* is said to denote "any mental object regarded as present in consciousness," which consciousness may be partial or total; and a *stimulus* is "anything that arouses the mind into activity," and is always interpreted as arising from or in the senses.

A partial paraphrase of "subliminal," as used in popular language, would be, that it belongs to a class of mental phenomena called up through the field of the senses and coming into a partial consciousness.

As subconsciousness is defined to be a state of consciousness, and dependent upon the degree of attention, we need to know the modern psychological meaning of consciousness and attention. These must be termed as rather hazy than clear; for it is maintained that *consciousness* is the sense of what is continuous, and *attention* is active consciousness. Hence a popular paraphrase of "subconsciousness" might be given as a partial attention to the sense of continuousness in any phenomenon (using phenomenon as that which follows any sense-stimulation).

We have gained here some definite ideas: first, that the subliminal and the subconscious are not convertible terms; second, that the subliminal starts within the field of the senses; while, third, the subconscious, as a degree of attention, belongs to consciousness.

We have now to ask whether the subject matter brought to our notice in these terms is new to the New Church.

As to the subliminal in its primary relation to the senses, we are not introduced to any new concept; for the senses and their activities are a well-known field in New-Church psychology. Nor is the term consciousness — under whose head *sub*-consciousness falls — new to the New Church.

But we need to consider more than the mere names, to know whether the terms of experimental psychology and those of the New-Church psychology are logical equivalents.

Without going into any long and detailed examination of the co-relativity of the terms, let us state the New-Church view of a sensation. And before stating it we need to see the uses of the two brains.

The cerebrum is the organ of conscious cerebration, while the cerebellum attends to the unconscious cerebration. Apply this definitely to any sense activity — as to sight. When a person enters a room he has never seen before, the cerebellum permits its faculty to photograph, as it were, any smallest minutiæ which enter as light and color rays into the eye. But the cerebrum, through the faculty of consciousness, takes in only so much as has any relationship to present acquisitions, depending on the experiences of a life development in general up to this point of entering the room, and in particular upon the state of mind in which the beholder at the moment is. It is clear that the conscious realm taken in is only a minimal part of the whole; but also that it is organically connected with the sum total of the impression which is treasured up in both the conscious and the unconscious cerebration. When for some reason or other the state of mind which we may call "attention" changes, the prominence of elements changes, and from the conscious field portions withdraw to the unconscious realm, while the unconscious replenishes the conscious field to an intelligent totality. Here the interesting experience is, that previously unobserved detail becomes noticed; it is not spirited in in some mysterious way; it is only a change of scene. This peculiar phenomenon underlies a theosophical observation of the same fact, namely, the sudden view of unnoticed elements in a thought-experience connected with a sense-experience that is anterior. But theosophy errs in its interpretation when the newly-noticed element is ascribed to a previous existence in another body. The transmigration of souls has not a shadow of reality when, on the one hand, the wonderful mechanism of the two correlated brains is understood, and, on the other, the mental faculties presiding over them are viewed as complementary factors in the one soul.

So far, then, the subliminal self could be a cognomen for the unconscious cerebration. But they differ *in toto* in this, that in the New Church the unconscious cerebration is a definite mental process with a definite function of a definite organ, while in theosophy it is a jargon of undigested concepts; and, therefore, from this consideration the two are not identical terms.

But there is another consideration which is at present a *terra incognita* to the experimental psychology; and this field is the mind in states of dreaming. Here most frequently external sense stimulation is absent in the beginning, and yet the consciousness experiences definite sensations at the end. These are most frequently of sight, more rarely of hearing, and less still of the other senses. Here the experience of the conscious mind is the reverse: in other words, in wakefulness consciousness is, so to speak, the interior experience from an external stimulus; in the state of dreaming, consciousness experiences an affection of the outer sense as stimulated from within. That this stimulation from within is not altogether limited to dream-states is well known, and has, to a certain degree, been explored by the Society for Psychical Research,—how much soever its results are being vitiated through the embracing of spiritism by many of its members.

Swedenborg has rationally explored this method of approach to the senses, and he calls it the inner way. Its significance widens when we remember that this inner way may be simply a descent from a man's own interior state, or that it may arise from other beings, good or bad, in the other world.

This approach to the senses by the interior way cannot be effected by man's volition or attention; it must therefore be classed among the subliminal phenomena of the mind. The term "subliminal" embraces therefore two fields of psychological inquiry, one very vaguely known, the other as yet unknown to modern experimental psychology; yet they are both definitely known in New-Church psychology, one as unconscious cerebration, and the other as the interior way. There-

fore we cannot introduce the term "subliminal" into the psychological terminology where Swedenborg has left it no place, without danger of confusing concepts which are very clear in the New Church; and the word, if used at all, can only fitly designate the state of incipiency upon which the modern science has entered, and the present confusion that accompanies attempts at premature generalizations.

I have used the term "consciousness" a number of times without confronting the New-Church meaning with that of modern psychology, because there was no danger of being misunderstood. But in order to place the distinction that belongs to the subconscious, the definition must now be given; and first we recall that psychologists regard consciousness as the human sense of what is continuous. Swedenborg defines consciousness as the prerogative of the human soul. This means that the soul of man identifies itself with the experience of the moment.

If a man is stung by a bee, he identifies himself with the pain in the body, and we say he is conscious of the pain. If he demonstrates a proposition in geometry, he identifies himself with the intellectual verity involved, and again we say he is conscious of it. If he investigates the value of total abstinence, or the importance of international comity, he identifies himself with the moral or ethical concept, and he is morally or ethically conscious. When he considers the justice of loving his neighbor, his country, his church, more than himself, and the Lord above all, he identifies himself with spiritual realities and becomes conscious of them.

Now to one who has not yet been initiated into deeper considerations, it appears as if thinking of scientific, intellectual, moral, and spiritual concepts was one and the same thing, because we are conscious that we do our thinking and identifying in our head, thus that consciousness, if it is of the soul, is one and the same in all thought. But to a thoughtful person it is clear that we do not indiscriminately call a man high-minded or low-minded, refined or vulgar, etc. Thus a man

may be finely developed scientifically, but utterly lacking in morals; he may have an extensively developed intellectual mind, but be devoid of spiritual delicacy. This all goes to show that there are distinct planes on which man's mind may be active, which may be called for convenience' sake the scientific, the intellectual, the moral, and the spiritual; and that whatever plane it is on which the mind is active, there the soul is with its consciousness; and that at one and the same time the soul can be consciously active on only one plane. Of course, this does not exclude the faculty of passing successively from one plane to another; but it follows with equal certainty that if the mind is active on any one plane, it is only potentially active on the others.

It is equally clear,—if we desire to speak with any precision, and accept some such classification as (1) body plane, (2) sense plane, (3) intellectual plane, (4) moral plane, and (5) spiritual plane,—that if the mind act consciously on the sense plane, there is one plane below (*sub*), and there are three planes above (*supra*) it. In fact, we shall have as many possibilities of position and occupation as there are planes conceivable on which the soul may act, identify itself with the phenomena, and be conscious. Here, then, we make emphatic distinctions in the New Church: first, that the planes on which the human consciousness is exercised are many, and discrete; and, second, that with respect to the conscious plane, both *sub-* and *supra-*conscious planes must be correlated.

But since an effort has been made to identify the subconscious and the subliminal with the plane where "remains" are stored, we need to bring Swedenborg's classification and nomenclature in juxtaposition with the state of modern psychology. It is to be well remembered that modern psychology does not acknowledge any discrete degrees in the mind, and therefore the supra-conscious and the sub-conscious are fused into one. There is, consequently, no classification corresponding with Swedenborg's classification of the faculties of the soul. His distinctions therefore stand alone. From his treatise on the "Soul" we may give them, as follows:—

higher lives	anima	spiritual man	adult	Ascending development of consciousness
	mens	rational man	adolescent	
	animus	imaginative man	childhood	
means of determination	senses	sensuous-scientific	infancy	
	body	material		

Each of these planes is a plane of separate and distinct consciousness, with its *sub-* and *supra*-conscious regions.

Remains, according to Swedenborg, are always stored above the human consciousness. It may therefore be stated that remains never go into the *sub*-conscious but only into the *supra*-conscious part; and that in infancy they are put somewhere above the sensuous plane, and are probably the living cause of man's being capable of becoming soon intelligent; and so on through the higher states of life.

From this brief survey it would seem that the human consciousness, if denominated a "sense," should be termed the sense, or, better, the faculty of perceiving the disconnected or discrete degrees of life. And here again it is evident that the New Church has a wealth of distinction and knowledge where the empirical science of the day has no clear conception of the field, and hides under an exotic name the vast unexplored.

Seeing the difficulty of the problem with which experimental psychologists are coping to gain a door of light while groping from without, it seems to me that the New Church cannot afford to tack misunderstood or misconceived ideas on their imperfect concept, for it will never bring to them the knowledge of the New Church. The New Church has a distinct and distinctly *new* psychological knowledge, and this can be fitly promulgated only in her own clear and perfect terminology.

"Let the dead bury their dead."

J. E. WERREN.

THE MESSAGE OF THE NEW CHURCH TO THE WORLD.*

THIS is certainly a most inspiring theme, for it comprehends the whole Word, with all its Divine teaching, and also all the instruction vouchsafed to the world through the "Second Coming," effected by the opening of the Scriptures, which has made their meaning and teaching plain.

Fully to realize how comprehensive this Message is, we must remember that the Divine Word is intended for all men of every age and condition. It is unlimited in its application, yet while in the letter it seems fixed and certain, as a matter of fact, even there, its messages are infinite in number, and, being divinely adapted to the various needs of all who look to it for guidance and instruction, they ever change according to those needs. Not that these messages are ever contradictory, or vary in their real meaning, for with the Lord's Word as with Himself, there "is no variableness neither shadow of turning" (JAMES i. 17). But the truth has many sides, and one of the strongest evidences of the Word's divinity to those who look to it with unfailing confidence is that in the very same words which they have pondered over and over again, finding hope, comfort, and positive direction, they are still able to discern new meanings and new aspects whenever the need for this new help arises.

It is recorded in John: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself, could not contain the books that should be written" (xxi. 25). Certain it is that if all the messages which the Lord has given in His Word, opened as it now is, and as it will be more fully opened to eter-

* An address prepared by request and given at one of the evening meetings of the recent session of the General Convention at Lakewood, Ohio.

nity as our minds are ready to receive its truths,— if all these messages should be set out in order, not only our world and the universe, but all the heavens also, could not possibly contain them.

Realizing this, and that to the New Church has been given this opened Word, it follows that no man, nor indeed all men and all angels, could tell the whole message which that church has been commissioned to give. Nor if it could be given, would it be possible for us or for the world to receive it. Therefore, it must be seen that in a paper of limited length, as must be the present essay, only the faintest outline of the Message can be attempted. Let us hope, however, that even this dim outline may enable us to realize something of the momentous import of the Message, and to gain a glimpse of its wonderful beauty and comfort.

The first feature of the Message of the New Church to the world has respect to the significance of its title. It is the New Church, promised by all the Prophets, and especially foretold in DAN. vii. 13–14, and in REV. xxi. 1–2.

It is the last of all the churches, and so will be the crown of them all, and will endure forever. It will not decline and perish as the former churches have, because it will acknowledge and worship one *visible* God, in Whom is the *invisible*, as the soul is in the body, the one visible God being the Lord and Saviour Jesus Christ, and this in accordance with the prophecy about it. "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light." (ISA. lx. 20.)

Another very important part of the Message of the New Church to the world is, that in the New Church thus to be formed there will be new doctrine, in accordance with the promise, "Behold I make all things new" (REV. xxi. 5). This was not and could not be in any of the former churches, for the simple reason that man did not go to the Lord alone, and acknowledge Him as the sole God of heaven and earth. This very significant message concludes with the solemn warning

that while without this new doctrine men cannot know God, and their relations to Him and to each other, without it the Bible is, and will continue to be, a sealed book to them, yet it cannot be received by any except those who come to and in their hearts worship the Lord alone.

The New Testament records the Lord's first coming in the flesh, and promises a second coming. Matthew, Mark, and Luke all record that this Coming would be in a cloud or clouds, and with power and great glory. In the Apocalypse John also proclaimed that the Lord Jesus Christ "Cometh with clouds, and every eye shall see him" (REV. i. 7). Daniel also prophesied that the Lord, or the Son of Man, would come with the clouds of heaven. (DAN. vii. 13.)

While the church has looked for the second coming of the Lord, it has always supposed, and generally taught, that it would only take place at the end of the world. This misapprehension has arisen from misunderstanding the meaning of Scripture; that which is supposed to indicate the end of the world being really the end of the age, or church, as may be clearly seen from other passages where the same words translated "the end of the world" are used. Thus in HEB. ix. 26, speaking of the first coming of our Lord, it says, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." We, of course, know that the world did not come to an end at that time, but the Jewish age, or dispensation, did, for the Lord left it forever as a church, and went to the Gentiles. This is the meaning of the statement in MATT. xxiv. 1, that He, Jesus, "Went out, and departed from the temple."

In ACTS i. 9, telling of the Lord's ascension, it is stated, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight," and the two angels who stood by told them who were looking up to heaven as He went away from them, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

If we realize the full import of what is here stated, if we remember that when Mary Magdalene saw Him at first she did not know Him, but supposed Him to be the gardener; that the same day at evening, "when the doors were shut," Jesus suddenly appeared in the midst of the disciples, and especially that when Jesus appeared to the two disciples who were going to Emmaus, and talked with them, and expounded to them, from Moses, the Prophets, and all the Scriptures, the things concerning Himself, they did not know Him until "their eyes were opened." It must be very manifest that a great change had taken place in our Lord, otherwise He could not come and go, the doors being shut, and He would have been instantly recognized by Mary and the disciples. The fact is that the Lord was constantly glorifying His human by overcoming in temptation, and when He had finally overcome in the last temptation on the cross, the last vestige of what He had inherited from the mother was dissipated, and His human, made absolutely divine, became the Divine-Human, in which is vested all power in heaven and on earth.

Since that time He is no longer visible to the natural sight, and therefore cannot appear to any man unless the eyes of his spirit are opened, which cannot be done with any one in evils and resulting falsities. It is vain, therefore, to suppose that the Lord will appear in a cloud of heaven in person, and consequently the second coming cannot be in person. But how, then, will the Lord effect His second coming?

A most vital and important part of the Message of the New Church to the world is that this second coming has already taken place. Inasmuch as the Lord could not manifest Himself in person, and nevertheless foretold that He would come and found the New Church, which is the New Jerusalem, He effected His second coming by means of a man, Emanuel Swedenborg, to whom He manifested Himself, fitting him for this work by opening the sight of his spirit, admitting him into the spiritual world, and granting him to see the heavens and the hells, and to converse with angels and spirits, and that con-

tinuously for many years. Swedenborg was thus prepared, not only to receive the doctrines of this church with the understanding, but to publish them by the press.

Another part of this Message is that the Lord, to the end that He might be constantly present with man and His Church, disclosed to His messenger, Swedenborg, the spiritual sense of His Word, wherein Divine truth is in its light, and in which light He is continuously present; furthermore, that His presence in the Word comes only by the spiritual sense, which is the glory; glory signifying Divine truth in its fulness, whereas the cloud in which He comes is the letter of the Word, the Lord Himself being the sun from which the light and glory proceed, and the letter veiling and reflecting His light and glory as the clouds do that of the sun.

In MATT. xxiv. 29 the Lord, foretelling the end, or consummation of the first Christian dispensation, which should precede the second coming and the establishment of His New Church, said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." While the church has generally believed and taught that this foretells the physical destruction of our earth at the time of the second coming, a very little consideration will suffice to show that these things could not literally take place. Similar prophecies in Scripture have not been literally fulfilled.

Thus in ISA. xiii. and EZEK. xxxii., foretelling the destruction of Babylon and Egypt respectively, the same great marvels are predicted, in practically the same words; yet we know that these things did not literally occur, and in JOEL ii. we find a prophecy with similar heavenly marvels, which Peter, in ACTS ii. quotes, and applies it to the last days of the Jewish Church, the extinction of the sun and moon evidently meaning the extinction of all love and spiritual light, or truth, in that church, and as this prophecy of Joel had only a spiritual fulfilment, it is such a fulfilment that we must expect of these words of our Lord.

One inference is very obvious. Since the first coming was so very different from what the world had expected, that not only the Jewish Church, but even the Lord's chosen apostles, could not realize at first that the Messiah had really come, the second advent might likewise be effected in a way very different from what the church had looked for.

Opening the above quoted Scripture in MATT. xxiv. we find that it tells of the conditions that will precede this second coming, namely, that at the end, or consummation, of the first Christian Church, there will be no love to the Lord and the neighbor remaining in the church, all true faith will be lost, and all genuine knowledges of truth derived from the Word will be extinguished.

When those things have come to pass, then "they shall see the Son of Man coming in the clouds of heaven with power and great glory," that is, the Lord will make His second coming in the literal sense of the Word, revealing its spiritual sense, in which there is power and great glory.

But that is not all. There is furthermore involved and expressed in these Divine words another vital message, namely, that while the great power and glory of the Word are said to be in the spiritual sense, yet the Lord is said to "come in the clouds"; in another place it is said, "He maketh the clouds his chariot," a chariot signifying doctrine; and from these two statements we learn that the Lord really comes in the literal sense, because from it all doctrine is to be drawn and confirmed. In the words of another, "genuine doctrine derived from the literal or natural sense of Scripture is the very vehicle in which the Lord comes to the church and to the human mind."

As a consequence of this second coming, and of the work of redemption accomplished by the Lord, by which not only all the hells were subjugated and reduced to order, but heaven itself was coördinated, and thus men's minds freed from the overpowering falsities of the hells, and fitted for a rational apprehension of the truth, a most important and blessed change has been brought about.

Because of the deplorable conditions predicted above, which

have come to pass, one of two states of mind most generally obtains: either men hold that they are able to evolve from their own inner consciousness all truth, and, beguiled, even in these later days, by the same old serpent, believe that they are as gods, knowing of themselves good and evil; or else, realizing that the doctrines they hold, especially about God, His relations to them and theirs to Him, are utterly contrary to all reason, men maintain that in all matters pertaining to the mysteries of faith, the reason should not be invoked, because it is the nature of true faith to believe what is not understood.

At this time, when men are so beset by falsity of doctrine, and when the Bible can no longer guide them, because all faith in it as the very Word of God has been destroyed, when all teaching about God, especially concerning the nature and person of Jesus Christ is either absolutely profane, utterly puerile in its contradictions, or else so mysterious and illogical as to violate every dictate of true reason, at this time, when men are vainly trying to settle the most momentous questions that can possibly arise, without the use of their reason,— at this very time the New Church announces its most distinctive message beginning "Nunc licet"— "it is now lawful to enter with the understanding into the arcana or secrets of faith."

But this Message, however, important and comforting as it is, is only for those who accept the light of the New Church, and for none others, to act in accordance with this gracious permission being impossible and forbidden to those of the old church because their doctrines have not been composed or drawn from the Word, but from man's intelligence, and thus from falsities, the only use made of the Word by them being to take from its letter some things to confirm these falsities. Therefore, to prevent the greater evil of profanation, in the Lord's providence, or by His merciful permission, the Word was taken away from the laity among the Roman Catholics; and while it was left with the Protestants, who believed it to be opened, it was, in point of fact, even with these, practically closed, by their habit of keeping the understanding under obedience to their

false faith. Both of these classes, lacking the guidance of true doctrine, and being therefore unable rationally to comprehend spiritual things, were permitted to think and teach that one could and should believe what he did not understand, to prevent them from falling into that greater and more dreadful falsity,—that one is able of his own natural and unaided reason to comprehend spiritual and divine things, forgetting what Paul teaches, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.)

In the New Church, as stated, it is allowable to enter with the understanding, and to penetrate into all the secrets of faith, and also to confirm them by the Word, because its doctrines are continuous truths, laid open by the Lord through the Word; and confirmations of these truths by means of the rationality cause the understanding to be opened above more and more, and thus to be raised into the light in which are the angels of heaven; and that light is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth shines in its glory.

It follows as a corollary to the foregoing, that a New-Churchman is just as much as others forbidden to attempt to enter the mysteries of faith from his own intelligence; he may only presume to do so when looking for guidance to the Lord and to the doctrine from His Word.

The most vital and important message which the New Church has to give to the world is that in relation to God, for it is especially commissioned to say that the quality of a man's religion will absolutely depend upon his conception of God.

The New Church, therefore, proclaims, in accordance with all Scripture, that God is one; that in Him is a Divine Trinity, not of persons, but of Divine essentials, and that this Trinity exists in one Person, just as the finite trinity of soul, body, and operation exist in one man; this one person, this true object of all love and worship, being the Lord and Saviour Jesus Christ,

"in whom," as Paul says, "dwelleth all the fulness of the Godhead bodily" (COL. ii. 9). Therefore the names Father, Son, and Holy Spirit describe, not three different persons, but the three Divine essentials of one Person or God: the Father being the name by which is described the Infinite Divine love from which all things are; the Son, the Human, which Jehovah assumed and glorified, and of which He was the soul; and the Holy Spirit, being the Lord's life, or Divine Spirit proceeding from Him, working forever not only for the reformation, regeneration, and salvation of men, but being also constantly and actively engaged in sustaining man's natural life, and the universe in which he lives.

Certain apparent difficulties in the letter of the Word seem to warrant the belief that there are three persons, especially from what the Lord says about the Father, and from the recorded fact that He prayed to the Father; but none of these difficulties compare with those that owe their origin to the fatal heresy of the tri-personality of the Godhead, such as the doctrines of the vicarious atonement, imputation, predestination, instantaneous salvation, death-bed repentance, and all the other monstrous progeny of this fecund heresy. Moreover, all these difficulties disappear when we remember the dual nature of our Lord, and realize that while He was Emanuel, God with us, yet in order that He might accomplish the Divine work of redemption, He assumed a human nature from His Jewish mother, in which were all the evil and natural tendencies of that utterly unspiritual race, the "chosen people" in the sense that when the Lord assumed humanity He went to the very bottom of human conditions in His assumed human, that He might be in all things tempted as all men are, even the lowest and worst. By experiencing these temptations, even the most deadly, and overcoming in them all, He conquered the hells, and redeemed man by restoring him to liberty.

To illustrate: Man's most deadly and despairing temptation is the feeling that the Lord has forsaken him, and that he is left utterly without succor. In order that the Lord might

overcome the hellish spirits that induce this feeling of despair, and that He might subjugate this evil, He as a man, and in His infirm human nature, went through even this experience, which forced from Him the despairing cry on the cross, "My God, my God, why hast thou forsaken me?" It was as necessary for Him as a man to pray earnestly to the Divine, as it is for us, and the record of how earnestly and faithfully this was done by Him is given to us as an example, when it is said of Him in Gethsemane, "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood, falling down to the ground." (LUKE xxii. 44.)

For our comfort, doubtless, and as an evidence of the calm strength and power that follow and reward such earnest prayer, it is also recorded that after His agony in Gethsemane, when He finally went forth to meet the band of men and officers from the chief priests and Pharisees who had gone to seek him with torches and weapons, and demanded of them, "Whom seek ye?" and they said, "Jesus of Nazareth," as soon as He had said, "I am He," they, being unable to withstand His Divine majesty, "went backward and fell to the ground." (JOHN xviii. 3–6.)

But in this connection it should be remembered that the Lord always made the truth about Himself clear to His disciples; thus, when Philip said, "Lord, show us the Father," He did not point to any one else, but plainly told him, "He that hath seen me hath seen the Father,"— that the Father was in Him, and He in the Father (JOHN xiv. 9, 10), and said, "I and my Father are one" (JOHN x. 30). Also, when He promised to send the Holy Spirit or Comforter, the way in which He made this promise was, "I will not leave you comfortless. I will come to you" (JOHN xiv. 18). And on another occasion, after His resurrection, and when standing in the midst of His disciples, He breathed on them and said, "Receive ye the Holy Spirit." (JOHN xx. 22.)

Before leaving this subject, attention should perhaps be called to the very tender message which the New Church gives to the world on the subject of the Divine Human.

In the Divine Human we can see love, tenderness, compassion, and mercy, and all the other lovable human qualities, perfected, and we can, therefore, love the Lord in His Divine Human; but not only this, we can come so close to it that we may perceptibly feel its human and Divine power, and can take hold of this power to help us in our trials and temptations; and this the more readily, because we feel that the Lord understands those trials and temptations, and fully sympathizes with us, in accordance with what the Apostle says: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (HEB. iv. 15). We remember at the same time when He assured His disciples that in this glorified Human, all power was given unto Him in heaven and in earth, He also promised them that He would be with them always (MATT. xxviii. 18–20). It may perhaps enable us to realize how very close the Lord comes to us in His Divine Human, and how tender is His sympathy for us, to remember that He said to Saul on His way to Damascus, when He was "yet breathing out threatenings and slaughter against the disciples of the Lord," "Saul, Saul, why persecutest thou me?" As another has said this is "a beautiful expression of His nearness and sympathy, which makes our trials His trials, our joys His joys." In keeping with this, and teaching the same lesson, is the saying of the King to those on His right hand, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (MATT. xxv. 40.)

We read in John: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us." (i. 1, 14.)

The world has never had an adequate conception of all that this remarkable first chapter of John teaches about the Divine Word, and certainly has never realized how very urgent and pressing is the need for some definite, positive instruction about it,—its character and authority. Therefore it might reasonably be expected that the New Church would have a very explicit

message upon this subject, and as a matter of fact, we find that, second only to its very positive and definite teaching about the Lord, is its message about His Word.

In the first place it is made clear that it would be inconceivable for a God of infinite love and wisdom, who in creating men, endowed them with reason and intelligence to the end that He might impart to them as great a measure of happiness and blessing, and life from Himself, as they could receive, to leave the beings He had thus created and endowed (an important part of this endowment being an unquenchable thirst to know the why and wherefore of all their surroundings and relations) in absolute ignorance of every thing they must needs know. He would infallibly provide that all His creatures should have sufficient knowledge of the essential laws of life to enable them so to live as to be happy here and hereafter, and to realize, to some extent, at least, the purpose for which they were created. Therefore, if anything could be found which purports to be a revelation of such laws, it is only what might and should be expected.

The Bible claims to be this revelation to men of these fundamental laws of life, and the Message of the New Church to the world about it is, that it is the very Word of God. When at the giving of the ten commandments at Sinai it is said, "God spake all these words, saying," and when the prophets again and again, in giving their message, use the expression, "Thus saith Jehovah," or some similar and equally emphatic formula, when David tells us, "the spirit of Jehovah spake by me, and His word was in my tongue," and when, finally, in the last Book of the Bible, the message given by John is declared to be the message of the Lord Jesus Christ to the seven churches, the New Church says to the world most positively and emphatically that what is thus stated is the exact truth. God did speak all those words. The Lord did really and truly say, or inspire, what is set down in the Prophets, the Psalms, the Gospels, and the Revelation, and in all the Word; and what was spoken and written by Prophets and Evangelists, by Moses and David,

was the Lord's message and not their own, for usually they as little understood the real import of their messages as did those to whom they were addressed.

It further says that the character of the messenger has nothing to do with the message; thus, what the corrupt and evil Balaam said when inspired, was as much the Word of the Lord, and is as authoritative as the Psalms of David or the writings of the beloved John. In this view of the case, the identity of the author is of no importance; consequently it makes no difference whether Moses wrote all the Pentateuch, or whether there was more than one author of the Book of Isaiah. Thus Pilate expressed the absolute Divine truth when he wrote on the cross the inscription "Jesus of Nazareth, the King of the Jews," which he would not, and really could not, alter, because he was inspired when he wrote it, as was the utterly evil and cruel Caiaphas when he said, "It is expedient for us that one man should die for the people, and that the whole nation perish not." (JOHN xi. 50.)

In what has been said the terms Bible and Word have been used interchangeably and synonymously for the sake of those not familiar with the New-Church terminology. Strictly speaking, there is an important difference, which should be noted, the Bible containing some books which are not a part of the Word, the distinction being that the Word proper consists only of those books which have a continuous inner or spiritual meaning, which, in the Old Testament, are the five books of Moses, Joshua, Judges, the two Books of Samuel, the two Books of Kings, the Psalms, the four major Prophets, with Lamentations, the twelve minor Prophets, beginning with Hosea and ending with Malachi; and, in the New Testament, the four Gospels and the Revelation.

Further, when it is denied that the Bible is veritably the Word of God, because some Eastern nations as old, or older, than the Jews (to whom the Word was given and among whom it was preserved by a miracle far greater than any of the miracles recorded in it) possess sacred records of a character very similar

to the Bible itself,— the New Church answers that this very fact confirms most strongly the truth of another message it gives to the world, namely, that the Lord has never suffered any people to go without a witness of Himself, and long before the present Bible, He had given to the Ancient Church an ancient Word, from which were copied the first eleven chapters of Genesis of our Bible, and some other detached passages of it.

The New Church has an equally precise message on many other points relative to the Word. Thus as to its form and its resemblance to other books not claimed to be Divine, it points out that this resemblance extends only to its outward appearance, and that, as a matter of fact, God's Word, or book, differs as much from man's book as God's works differ from man's work. A man may make a flower, or fashion a doll, and externally they will resemble God's flower and baby; but there the resemblance ends, for God's flower has life, and His baby has both life and a soul. This is true of His Word also, for that not only has life in it, but a soul or spirit also; and this inner life, or soul or spirit of the Word, is what gives it its value and power, this Message of the New Church agreeing with what the Lord Himself says about His Word, "The words that I speak unto you are spirit and are life." (JOHN vi. 63.)

The New Church further explains that while externally the Word appears to teach the creation of the physical universe, and to give a history of certain men and nations, yet the Word of God, given to instruct man in the laws of life, would not be concerned with mere science or history, and as a matter of fact what is recorded is a Divine parable, the inner meaning of which is concerned with, and relates exclusively to, the spiritual creation of man, his development and growth spiritually, and thus to his regeneration. Anything less important would be unworthy of its Divine author and purpose.

In short, the very distinctive Message of the New Church about the Word is, as partly intimated before, that it contains from beginning to end a continuous spiritual meaning, which really makes it Divine, and that the second coming of the Lord is effected by the opening of this spiritual meaning.

While it is conceded that the purpose above stated would be consistent with the idea of a Divine Word, an objection has been raised why, if such a claim is made for the Bible, is it not given in such a form that on its face its Divine origin would be manifest? Why is it, on the contrary, that instead of being divinely perfect, things are spoken of, and practices seem to be inculcated, that shock the moral sense of even sinful man? A thousand other questions have been asked, and while the world, unable to answer them, has more and more lost faith in the Scriptures, indeed has utterly denied that they are the Word of God, and will only concede at the most that they may contain something of it, the New Church has a most positive and convincing Message covering every difficulty. Of this space will permit only a very brief statement.

In the first place it must be remembered that this particular Word was given to the Jews. Despite the fact that Moses and all the historians and prophets have in the plainest language portrayed the Jews' real character, and have utterly condemned them, yet it was they who miraculously preserved the Word being induced to preserve for all men and all ages their own terrible condemnation, because in the letter they found those expressions so flattering to their self-love, about being, among all the nations of the earth, "God's chosen people."

Moreover it must be manifest that the Word must needs be adapted to the nature and character of the people to whom it was given. The Lord gives the true reason for the external form of the Word in what He said to the Pharisees as to the law of divorce as laid down by Moses, "For the hardness of your heart he wrote you this precept" (MARK x. 5). For instance, while the Bible proclaims the real truth as to the nature of God when it says, "God is love," yet it was necessary for the Jews to think that He could be angry, that they might be restrained by fear of that anger, and of His vengeance, and be led to render some external obedience to the Commandments.

There is another important consideration. While the Word given to the Jews is for all time, and while, as it is opened by

the spiritual sense, it is seen to cover everything that man needs to know, yet it has been, and will continue to be necessary, that some men should never know the infinite truths contained in it, as they would profane them. So, while the Lord is ever seeking to impart His truth to His creatures, only limiting His gift by their capacity to receive, yet in order to prevent the greater evil of profanation, He gives the command to Isaiah, "Go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (ISA. vi. 9, 10). The Lord, when He was on earth, referred to this prophecy, pointed out the necessity for this course, and expressly said that for this reason He spake in parables. (MATT. xiii. 13–15.)

But it is not only in Isaiah that we find this precaution taken, for in the very earliest chapters of Genesis, and all through the Word, we read of the Cherubim which the Lord set to guard evil men against the profanation of His Word and of all holy things.

Reference has been made to the parabolic character of the Word. Both the Old and New Testaments confirm what has been said. In the seventy-eighth Psalm, after saying, "I will open my mouth in a parable; I will utter dark sayings of old," the Psalmist proceeds to rehearse the history of the Jewish people from the bondage in Egypt to the building of the temple, and this is the parable and the dark saying. Although there was much discourse and teaching by the Lord in the New Testament that bears no resemblance to a parable in form, yet it is affirmed in two of the Gospels, speaking of the Lord's discourse with the multitude, that "without a parable spake he not to them" (MATT. xiii. 34 and MARK iv. 34). But perhaps the very strongest proof that the Scriptures do not on their face, and in the letter, express their full and real meaning, is shown:

First, by the fact that the Lord found it necessary to expound

to the two disciples whom He overtook on their way to Emmaus, in all the Scriptures, beginning at Moses and all the Prophets, "The things concerning himself." (LUKE xxiv. 27); and,

Second, that when the Lord came to the disciples in the closed room after His resurrection, it is recorded, "Then opened He their understanding, that they might understand the Scriptures." (*Ibid.*, xxiv. 45.)

The Message of the New Church to the world about the Word can never be understood until it is fully realized that everything in the Word, the law, the history, the Psalms, the Prophets, the Gospels, and the Revelation, even the explanations of the parables, is all a Divine parable, and as a result of this it is useless to attempt to understand the Word and to obtain its Divine meaning, unless we dismiss from our minds all thought of persons, things, times, and places, and regard only their spiritual equivalents or correspondences. This is so exceedingly important, that some illustrations of what is meant are given.

Thus David is said to be a man after God's own heart (1 SAM. xiii. 14, and ACTS xiii. 22). To understand this it is as necessary that you should dismiss all thought of the man David in this connection, as it is in the prophecy, "David shall never want a man to sit upon the throne of the house of Israel" (JER. xxxiii. 17; 1 KINGS ii. 4; 2 SAM. vii. 16; PS. lxxxix. 29, 36). We know that this last prophecy referred to our Lord Jesus Christ, of Whom the angel told Mary, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (LUKE i. 32, 33). It is the spiritual David, the shepherd cherishing innocent and tender affections, and the warrior that overcame all the enemies of man and the Church, the great type of the Lord Himself, Who is really the man after God's own heart.

In the beautiful parable of the Syro-Phœnician woman, to whose earnest prayer the Lord at first "answered her not a word," but subsequently granted all her desire in the gracious

words, "Be it unto thee even as thou wilt" (MATT. xv. 21, 28), we have an example of another difficulty. This parable teaches us in a way we need never forget, that while at times it seems as if our prayers returned into our own bosom and the Divine oracles give out no sound, yet it is only something in our own state that prevents the answer. It further teaches us that if then we will come into states of profound humility, and pray the more earnestly, that which prevented the answer will be removed, and we shall receive our heart's desire. But we shall utterly fail to receive this comforting assurance, and we shall be unable to apply this lesson to ourselves, unless we remember that every part of this story, and all those mentioned as actors in it, are a parable, and remembering this we forthwith banish all thought of the woman and her daughter vexed with a devil, and the disciples who besought Jesus to send her away, as actual and distinct persons, and think only of their spiritual equivalents, and see that they all represent qualities in one person,— in ourselves. Then, and then only, can we draw the precious lesson from this parable.

Pursuing this course we are helped in still more difficult cases.

When Simon Peter, in answer to the Lord's question, "But whom say ye that I am?" proclaimed for the first time the fundamental truth, "Thou art the Christ, the son of the living God," the Lord said, "Thou art Peter, and upon this rock I will build my church" (MATT. xvi. 15–18). Forgetting that this was a parable, some have set up the preposterous claim that the Lord's church was built on the man Peter, and to him were given the keys of the Kingdom of Heaven, overlooking the fact that to this same man Peter, the Lord soon after said, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men" (MATT. xvi. 23). If the former words are literally true, are not these later words also? We, of course, know that the Lord could not have intended to designate the man Peter as Satan, for in LUKE xxii. 32, He said to him, "But I have prayed for thee,

that thy faith fail not: and when thou art converted, strengthen thy brethren." We know from the sad history of his subsequent triple denial of his Lord, that his faith needed to be strengthened, as it was, and the Lord knew that the time would come when he would strengthen his brethren; that is, a true faith would strengthen and confirm love, a brother signifying love. The whole difficulty disappears if we dismiss all idea of the man Peter, and think only of what he represents in these parables. There is nothing at all strange or contradictory in the fact that Peter is so highly commended in one, and so utterly condemned in the other, when we know that every symbol used has either a good or bad signification, according to the context. Thus fire, when it warms and nourishes, corresponds to a good love; when it consumes and destroys it represents an evil love. Water, when it refreshes and purifies, corresponds to truth, but when it comes as a destroying flood that beats upon the house built on the sand, it is falsity. So Peter corresponds to faith, and when faith acknowledges the divinity of the Lord, it is a true faith, grounded in love or charity, for only a faith so grounded could make this acknowledgment. The faith that would forbid the Lord to endure the passion on the cross, — His last temptation and complete victory over the hells,— that would, in short, prevent His great work of redemption, is faith alone. Such a faith is the crowning falsity, or Satan, and of such a faith the Lord says, "Thou art an offence unto me," or a stumbling block: and "thou savourest not the things which be of God, but those that be of men" (MATT. xvi. 23). Whereas a true faith, grounded in love or charity, is the rock on which the Lord will always build His church, and against a church so founded the gates of hell can never prevail.

The Message of the New Church concerning the Word contains much more which there is not time to elaborate, but we cannot go on without at least a statement of the following vital and distinctive parts of it, which contain the very positive answer of the New Church to those who deny the necessity of any revelation.

No one has religion except from revelation, and with us revelation is the Word.

We can only look to the Lord through the truths of the Word which have been received and acknowledged.

In all the past churches of which we have any history,— certainly in all churches that have existed since the remote antiquity, when men lived in close communion with heaven, as the Message tells us did those of what is called the Most Ancient Church,— everything about the future life has been a sealed book, and while through the ages the simple good have had what might be called an intuitive perception that there would be a future existence, happy for the good, and unhappy for the evil, yet there has never been any definite instruction about it, and there have always been those who, like the Sadducees, denied that there was any resurrection at all. But whether it was believed that there was a future life, or whether such a life has been absolutely denied, it is certainly true that all were agreed that it was impossible to know anything definite and specific about that life.

Those who believed in such a life have always been taught that it would be eternal, and either of endless and unspeakable joy and bliss, or the very opposite. Is it not reasonable, then, to believe that a loving God and Father would not only have told His children about this life itself, but would also have made them know the laws and conditions under which it might be happy? If the New Church is to be the crown of all the churches and to endure forever it might reasonably be expected that it would have a very clear and definite message about a matter of such great importance,— a message that would not only meet all the demands of the reason, but would also satisfy all the longings of the heart. As a matter of fact, we are not disappointed in this expectation, for we find that the New Church has just such a message, clear and precise, leaving nothing to be desired, but differing from the common belief on this matter, as much as precision and clearness differ from mere vague generalities.

Thus it is a very general belief that the Lord sends some to heaven out of pure mercy, and that others have been predestined to hell. The Message of the New Church on this point is, that the Lord sends no one either to heaven or to hell, but that every one chooses his own eternal home; in fact, that every one not only builds his own specific home, but determines its character, even its furnishings and surroundings, by his life here; and when the time comes for him to take up his abode there permanently, he goes willingly and unerringly to that home, whether it be in heaven or hell, and he would not, and could not, go to any other. And while, of course, it is of the mercy of the Lord that one grounded in a love for Him and for the neighbor, whose supreme delight is found in serving others, is permitted to make his home in heaven, there eternally to enjoy its delights and happiness, it is equally of His mercy that the wilful sinner, who of his own free choice has confirmed himself in the love of self and the world, and who can find delight, enjoyment, or satisfaction only in exercising dominion over others, in making them and their possessions, subservient to himself and to his selfish interests, should be able to find a home where he can live at all, even if that home is in some hell; for thus he is saved from the unbearable torment of eternal association with those whose lives, loves, and purposes are so diametrically opposed to his own, that their heavenly sphere would occasion him the most exquisite torture. He is saved, as the fish is saved, by permitting it to live in the water, instead of elevating it into the air of heaven, to suffer torment and finally to perish.

We can see on every hand illustrations of the working of this law. The sun is the source of all natural joy, comfort, and beauty; but to one whose eyes are inflammed by disease, the light of the sun causes only suffering from which relief can be found in no way but by seeking a place from which the light is excluded. So one whose spiritual eyes — whose understanding — has been corrupted by falsity, especially the falsity of evil, cannot bear the light of truth of the spiritual sun, and can find relief only in some hell, from which that light is excluded.

There is, however, this very great difference between those whose natural and spiritual eyes are diseased. The former does not love the darkness, but only endures it in the hope of being cured, and coming into a state when he will rejoice in the light again. The latter really loves and prefers the darkness, in accordance with what our Lord said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (JOHN iii. 19.)

We likewise see all about us, even here, where things are not as plastic as they are in the spiritual world, constant illustrations of the operation of this fixed law, by which those of any particular genius or character unerringly seek and find their own.

Thus, using the illustration of an esteemed writer, if a scientist and a gambler should cross the ocean to a place where they had never been before, and where neither knew a single person, twenty-four hours would not elapse after their arrival in the new world, before the scientist would have found and associated himself with his kind, and the gambler with his.

The New Church is quite as emphatic as the most ardent believer in the final salvation of all mankind, in teaching that our Lord is infinite in mercy and seeks to save all to the very uttermost; that He never leaves or loses sight of the worst sinner, doing all that is possible for him, exercising toward him a mercy so great that for the sinner's sake He rules even the hells, and so far restrains the wretched inhabitants thereof by punishments and otherwise, that each one of the denizens of those unhappy abodes is preserved in as great freedom as the constant assaults of the others will permit, to enjoy such life, delights, and satisfactions as he is capable of; and while this Message may be at variance with common belief, yet on this point, as on all others, it is in full accord with Scripture, for the Psalmist says, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." (Ps. cxxxix. 7, 8.)

The Message of the New Church on this subject is very full and explicit, telling man that after death he does not abide in some unknown part of the earth, nor fly about, blind and dumb, in air or empty space, but that he lives, a man, in a substantial body, in a much more perfect state, if he comes among the blessed, than that in which he formerly lived when here.

It further tells him that that which fixes and determines his future state is his ruling love, which if it is good and pure and unselfish, takes him to heaven, if the reverse to hell, and because the ruling love cannot be changed after death, hell is as eternal as the heavens, and one who has deliberately made this his home, must needs stay there for his very life's sake. He could live and could have no enjoyment or satisfaction anywhere else. "In the place where the tree falleth, there it shall be." (Eccl. xi. 3.)

If it be objected that because in hell the evil can find some enjoyment or satisfaction there, he is as well off as the one who finds enjoyment in heaven; the New Church makes very clear that the expressions happiness, enjoyment, and satisfaction are very relative. The miser, for instance, finds his enjoyment in gloating over his gold, but can that poor, wretched enjoyment at all compare with the delight and satisfaction of him who uses his gold in serving others? But apart from this, there is another portion of the Message on this point which has been already alluded to, but should be further emphasized. In heaven the enjoyment, happiness, and satisfaction of its inhabitants is unrestrained, and increases to eternity, the delight of service, for instance, constantly increasing as service itself increases, whereas it is of the very nature of hell, that the delights and satisfactions of those who are there are constantly being interfered with, by the necessity of curbing and restraining the evil ones from carrying into full effect their evil desires and passions, to the end that even there, some semblance of order and regulation should be preserved.

As will be seen from the examples given, the Message of the New Church about the Lord and His Word especially, differs

greatly from all other oracles, in being positive and unequivocal. There is nothing Delphic about its oracles, nothing permitting of many and contradictory explanations. If the Message had nothing else to commend it, this one fact should be enough, and should never be forgotten, at a time when no other Church is able to speak positively and clearly about any of these questions. The Message of the New Church gives the particulars of a rational, positive belief, and absolute confirmation of the same, and with this remarkable evidence of the absolute truth of its teachings, that they all agree with and confirm one another. There is no necessity, therefore, of silencing or putting to sleep that very human quality, the reason, but everything squares with its dictates and with the teachings of Scripture, and is confirmed by all experience. Mankind has generally perceived that one of the greatest attributes of truth is that all its parts most accurately fit and square together, and make one harmonious whole. It is just so with the teachings of the New Church. They are very voluminous, they are all very positive; they are not silent on a single question concerning man and his life here and hereafter, and yet there is not a single contradiction. They all fit together, support, confirm, and throw light on one another.

To illustrate this statement, which is made in all seriousness, and with a full realization of what is involved in it, let us briefly consider some of the other important questions that have more or less disturbed the Church at large, and while it will be seen that on all points the New Church has very positive and definite teachings, most of which are diametrically opposed to the doctrines and "traditions" by which in this day, as when our Lord reproached the representatives of the dead church of His time, the teachers of the church have made the Word of the Lord of none effect; yet these teachings all cohere, do not oppose each other, but on the contrary, and often in the most unexpected ways, confirm one another.

Thus as to faith. While the absolute necessity of this virtue is shown, yet the Message of the New Church on this point is

that faith alone never did, and never could, save any one, and is the primal heresy, as old as Cain, and typified by him; that to be of any virtue, it must not be of the head or understanding only, but must be of the heart and life; that truth must not only be intellectually acknowledged, but must be loved and lived, must find its fruition in good works, or, in other words, faith must be united to charity.

It agrees with Paul that this charity is the greatest of all virtues; but the Message does not stop with indefinite generalities about this fundamental, but goes into precise and careful definition, and then gives to the world this wonderful new conception, that charity itself is to act justly and faithfully in the office, business, and work in which one is, and with whomsoever he has intercourse.

The Message sums up the all of religion in the following words, which should be printed in letters of gold, "All religion has relation to life, and the life of religion is to do good."

As to free will the Message is, not that man has no free will, not as one of the most prominent ministers, preaching to perhaps the largest congregation in London at this day, recently said: "Now I frankly confess that in strict logic I can find no place for the freedom of the will. I defy any man to do so, if he knows much about the laws of thought." But the Message of the New Church is that freedom and reason are the two great distinguishing human qualities, and that without freedom a man cannot be reformed, regenerated, or saved; and even if he could, without it he could have no happiness, and so would fail of the great purpose and end for which he was created.

As to repentance, the Message is that contrition, which at this day is said to precede faith, and to be followed by the consolation of the gospel, is not repentance; that mere oral confession that one is a sinner is not repentance; that a man who remains in evils, and does not remove them by repentance, cannot be saved; that actual repentance is, for one to examine himself (meaning by this not only to examine the acts of one's life, but also the intentions of one's will), recognize and acknowl-

edge his sins, make supplication to the Lord, and begin a new life. And the Message further declares that true repentance is only possible when man is in a state of perfect freedom, and is not coerced by sickness, or by fear of punishment or death, and consequently that there is no such thing as death-bed repentance.

As to imputation, the Message of the New Church differs most radically from that of the old. It denies that justification, and hence salvation, is effected by God the Father through the imputation of the merit of Christ His Son, and that this imputation is made from grace, when and where He wills, and thus arbitrarily, whence arises the destructive doctrine of predestination, and the further falsity that God heeds not the deeds of man's life, but only his faith.

The Message of the New Church makes it clear that this doctrine of imputation, as is the case with all the other doctrines necessarily growing out of that fundamental heresy of the tripersonality in the Godhead, ascribes to God, conduct and injustice which would not be tolerated in man; thus if imputation of merit, and consequently imputation of salvation, is made arbitrarily, God does not show to His children such impartial love and mercy as would be expected from a human father. To say that this is true is the same as saying that God lifts up some into Abraham's bosom, and gives others over to the devil, when we know that the Lord rejects and gives up no one, but that man himself does this.

The Message also corrects another fundamental error, heretofore promulgated by the Church in connection with this subject, namely, that the Lord by the passion of the cross took away sins; and it states the real truth, namely, that he did not take away our sins, but bore them for us; that is, by enduring grievous temptations, and conquering in them He redeemed man. As a consequence of this redemption, a man who looks to the Lord and repents may be saved, yet sins are only remitted after repentance. Jesus said, "Except ye repent, ye shall all perish" (LUKE xiii. 3). As this matter is so very important,

the Message is very clear and full, and that there may be no mistake it explains further that while the Lord did not take away sins by the passion of the cross, He does take them away, that is, removes them, in those who believe in Him, and live according to His commandments.

As to predestination, the Message is that the Lord predestines no one to hell, but, on the contrary, predestines every one to heaven, and that the end the Lord had in creation was to form a heaven from the human race; that the Divine Love cannot but will this, and the Divine Wisdom cannot but provide it, and that man is alone to blame if he is not saved.

As a part of its Message to the world the New Church presents a perfect philosophy, indeed the only one that extends all the way from the Divine to matter. It explains things never explained before, and the most important of these, the nature, the uses, and the relations of love and wisdom. This Philosophy shows that the Divine Love and the Divine Wisdom constitute the Divine life or the Divine Essence itself; that instead of being something volatile or flowing in like pure air or ether, they are substance and form, being, indeed, the source of all substance and form, and are in themselves the only reality, and that all things in the universe have been created by, and are recipients of the Divine Love and Wisdom, and thence have their reality.

This Philosophy explains that the Lord created the universe, and all things of it, from Himself and not from nothing. It enters into the subject of the Divine Human from another side than that heretofore suggested, and demonstrates that the Lord could not have created the universe and all things of it, unless He were a man. It shows that there is a correspondence of the will with the heart, and of the understanding with the lungs, and then makes the startling proclamation that all that can be known of the will and the understanding, or of love and wisdom, and consequently of the soul of man, is to be learned from the correspondence of the heart with the will, and of the understanding with the lungs. It especially treats of the marriage

of Love, or the Will, with Wisdom, or the Understanding, and the results. It explains the same necessity for the conjunction, or marriage, of charity and faith, and thus from the philosophical view-point, demonstrates the falsity of faith alone. But it is impossible to condense into a few words this wonderful philosophy, and all that can now be done is to refer those who would know of it to the revelation of the "Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom," made through the messenger of the New Church, and comprised in a treatise bearing the above name.

On the subject of marriage the Message is of surpassing importance, because while it teaches and demonstrates what the heart of every loving husband and wife desires, namely, that a true marriage is eternal, yet the Message is very different from the views commonly held. It shows that after death a man is a man, and a woman a woman; and the particular love of each, including the love of sex, remains; that there are marriages in heaven, and that when it is said in the letter of the Word that in the resurrection there is no marriage or giving in marriage, the Lord was not speaking of natural marriage, but of that to which marriage corresponds, namely, conjunction with Himself (this in accordance with the statement that without a parable spake He not to them); that this must be effected on the earth, and when there effected, it is also effected in the heavens, and therefore they are not married or given in marriage again in the heavens. The vital part of the Message is, that the origin of marriage love, the purest of all earthly loves, springs from the marriage of Good and Truth. It is shown that marriage love is very various in quality, and is altogether according to the state of the Church; that it is from the Lord, because the Church is from Him; that real marriage is not of the bodies only, but is a conjunction of souls and minds, this conjunction being meant by the Lord's words, "They shall be no more twain, but one flesh"; while true marriage love is so rare at the present day that not only is it not known what it really is, but it is scarcely known to exist, and yet this love is the funda-

mental of all human loves, and in it are concentrated all joys and delights.

But while this is so, the warning is given that no one can come into that love, or can be in it, unless it be received from the Lord, and that only those can receive it from Him who go directly to Him, and from Him live the life of the Church. As a true Church should be concerned in everything pertaining to the life and happiness of its members, the New Church gives the most explicit information as to how this love is to be cherished and conserved. As the destruction of this love is really fatal to man and his happiness, the Message of the New Church warns us and arms us against the "insane delights" which are opposed to marriage love, analyzing the evil and showing the relative heinousness of its various forms, and ever and always strengthening us with the promise that those who look to the Lord and implore His help are given power to resist these and all temptations.

While some parts of the Message may seem very stern and uncompromising, other portions are full of the most tender comfort. Indeed, it is a part of the Message to the New Church that the blessed words "Comfort ye, comfort ye, my people saith your God" (Isa. xl. 1), are specifically addressed to that church. The whole Message is really full of comfort, because those who accept it, and direct their lives according to it, plant their feet on the eternal rock of truth, and are borne up and sustained by the everlasting arms. But aside from this there are many consolations that have never before entered into the mind or heart of men to conceive of. Space limits us to one example of this.

The promises are all to "him that overcometh," and we know that no one can be saved except by overcoming in temptation. The Message tells us also that man must be in absolute freedom during the conflict occasioned by temptations, and therefore of necessity it must appear to him as if he were waging the conflict all alone, and that the Lord was far off. Because of this many have come into despair.

To save all men from this in future, the Message tells them that the very fact that a man is tempted, is a most promising sign, and is a proof that good and truth are married in him; for only those with whom this marriage is, can be let into spiritual temptations; that during the conflict the Lord is always very near; in fact, that it is He who fights for man in it, and that instead of the Lord leaving man at such times, He is really closer to him than at any other time. These precious and comforting truths are confirmed by many things in the Word. Thus all the wanderings and trials of the Children of Israel in the Desert signify and depict the temptations that come to the man of the church. In proof that the Lord fights in and for man in such case it is written, "He found him (Jacob) in a desert land . . . he kept him as the apple of his eye" (DEUT. xxxii. 10). Again: "And in the wilderness where thou hast seen how that the Lord thy God bare thee as a man doth bear his son" (DEUT. i. 31). And again: "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Ps. xxxiv. 18), contrition itself being a form of temptation which is a means of regeneration.

Thus the Message of the New Church, instead of condemning all the heathen to everlasting perdition, and holding men responsible for innocent ignorance, has this to say about that "great multitude which no man could number of all nations, and kindreds and peoples and tongues," which "stood before the throne and before the Lamb, clothed with white robes and palms in their hands," and who joined in the great song of salvation:—

"All peoples and tongues" signifies all who are in falsities from ignorance and from various religions . . . for here those who are saved, although from the doctrine of their religion, they have been in falsities, are treated of. All those who are in the good of life in accordance with the dogmas of their religion, which they have believed to be true, although they are not true, are saved, for falsity is not imputed to any one who lives well according to the dogmas of his religion, because it is not his fault that he is ignorant of truths. For good of life in accordance with a religion, contains within itself an affection for knowing truths, and these truths are

acquired and accepted when such persons come into the other life, for every affection remains with man after death, and especially the affection for knowing truths, because this is a spiritual affection, and when man becomes a spirit he is his affection; consequently the truths that are then desired are imbibed, and thus received deeply in the heart. (Apocalypse Explained, 455.)

It is not to be inferred from this that it makes no difference whether a man has truth or not. And when it is said that such are saved it does not mean that their state is as blessed as those who have known and loved the truth. "In My Father's house are many mansions." There are many heavens and many degrees of blessedness, and the word "saved" describes a state that is very relative. Every man is "saved" according to his capacity. They who go to hell are "saved" from deeper hells than those to which their particular ruling loves would naturally take them.

The Lord proclaims the exact truth in the familiar words: "And that servant which knew his Lord's will and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall be much required." (LUKE xii. 47, 48.)

The subject of the Divine Providence now demands our attention. It has been left to the last, because the Message about it is very distinctive, and aside from the doctrine of the Divine Human the most necessary of all. If the New Church had nothing else to give the world, this one grand comforting doctrine, which explains the government of the Lord's Divine Love and Wisdom and makes luminously clear so many things which to most men are inscrutable, would be a sufficient reason for the Message of the New Church to the world. Sorrow, trial, and trouble are universal, and no one can escape these, because "Man is born unto trouble, as the sparks fly upward" (JOB v. 7). It might therefore reasonably be expected of a church that is to endure forever, that it would have a message which would assuage sorrow, would explain the necessity and

meaning of our trials, and would arm us against all troubles, and this is what is done by the most comfortable doctrine of the Divine Providence.

It is the fundamental of the Message on this subject that the end of the Lord's Divine Providence is a heaven from the human race, and that consequently heaven is not from angels created such from the beginning, and that hell is not peopled with devils who were originally created angels of light and lived in heaven, and were cast down thence. Heaven is shown to be not primarily a place, but a state of mind and life, and is not such from the angels, but from the Lord. In short, heaven is conjunction with the Lord.

Starting with this proposition, it is shown that man can be more and more closely conjoined with the Lord, and the closer he is conjoined the wiser and happier he becomes; and something like a paradox results, in that the more closely man is conjoined with the Lord, the more distinctly he seems to be free and at his own disposal, whereas, as a matter of fact, a man in such case recognizes that he is really the Lord's.

Again, it is another fundamental of the Message that the Lord's Divine Providence, in all that it does, regards the infinite and the eternal, especially in saving the human race; for it is the reformation and regeneration of man, and thus his salvation, that the Divine Providence especially has in view.

As the Divine Providence is the government of the Lord's Divine Love and Wisdom, there must necessarily be laws which heretofore have been altogether unknown to men, but are now revealed, and the Message gives us these laws as follows:—

First. That man should act from freedom according to reason, the two faculties of freedom and reason being from the Lord in man; and that it is only what a man does from freedom that appears to him as his and remains with him. It is by these two faculties that a man is reformed and regenerated, and by them that conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, are effected.

Second. That man should, as from himself, remove evils

as sins in the external man; and thus, but not otherwise, the Lord can remove evils in the internal man, and then at the same time in the external.

Third. That man should not be compelled by external means to think and will, thus to believe and love, the things of religion; but that man should bring himself to it and sometimes compel himself.

Fourth. That man should be led and taught by the Lord from Heaven, through the Word, and doctrine and preaching from it, and this to all appearance as of Himself.

Fifth. That man should not have a perception and sense of anything of the operation of the Divine Providence, but yet should know and acknowledge it.

The Message explains the necessity for the last law by showing that if man did have this perception of the working of Divine Providence he would not act from freedom: he would intrude self in the order and tenor of its course, he would either deny God, or make himself to be God, and consequently man is permitted to see the Divine Providence in the back and not in the face; and in a spiritual and not in his natural state.

It is also a part of the Message that there is no such thing as one's own prudence, and while the existence of one's prudence is only an appearance, yet it is necessary for man that this appearance should exist, for it is necessary, for the proper working out of the Divine Providence that it should appear to man that he thinks from himself and acts from himself.

Again, the Divine Providence regards eternal things and temporal things so far only as they accord with the eternal, the temporal things herein spoken of being such things as dignities and riches, and the love of these things being either for their own sake, or for the sake of uses, which loves differ from each other as much as heaven and hell; and yet the difference is at this time hardly known or perceived by men. The Message makes it clear that honors and wealth, for instance, may be blessings or curses, and when they are the former, are spiritual and eternal, and when the latter, are temporal and perishable;

and, further, that it is the nature of man to separate things temporal and eternal, whereas the Lord conjoins them, and such conjunction in man is the Lord's Divine Providence.

Something has already been said about profanation, and the Lord's constant care and provision to guard men from this most deadly evil. The Message goes on to say that it is markedly of the Divine Providence, that man is not admitted interiorly into the truths of faith and into the goods of charity, except so far as he can be kept in them, even to the end of life.

The reason for this is, because a man can be admitted into the wisdom of spiritual things, and also into a love of them, and still not be reformed; and if he should afterwards recede from these things, and go away into what is contrary to them, then he would profane these holy things. Thus if a man first acknowledges truths of faith and lives according to them, and then falls back and denies them, good and evil are so commingled in him that they cannot be separated; and as these must be separated in order that the man may live either in heaven or hell, if they have been commingled, such a man cannot find a home either in heaven or hell, and as to all that is truly human, he is destroyed, and becomes a mere thing. This does not mean that truths may not be admitted into the understanding of an evil man, for such truths may be used to reform his will; but the Lord's care is that a man should not receive truth from the memory or understanding into the will, sooner or more fully than he, as of himself, removes the evil in the external man.

A most vital part of the Message is, that while the Lord provides only good, yet of necessity evils must exist and are permitted. The greatest care, however, should be observed in discriminating between the laws of the Divine Providence and the laws of permission. Thus the Lord eternally provides that man should have perfect freedom of will, for thus only would he be really human, and thus only could he find any satisfaction, either in heaven or hell; for if he were coerced, and made good by exercise of the Divine Omnipotence, or kept

from evil in the same way, he would be neither man, nor angel, nor devil, but only a machine, and consequently without sense of happiness, pleasure, or delight of any kind, all of which come to man only through the gratification of his loves.

But as it is necessary that man should have perfect freedom of will, if he perverts this freedom and uses it to do evil, then evil has existence with him. This shows that evil has its origin, not from the Lord, but from man. It is of the Lord's Providence that evils are permitted for the sake of the end, which is salvation, and salvation is effected in this way: Every man is in evil, and must be led away from evil in order to be reformed; but evils cannot be removed unless they appear, and the appearance leads to examination, acknowledgment, confession, and finally resistance of them. If evils are removed as a consequence, they are remitted, but not otherwise.

There is one thing about the Message which is altogether in keeping with what has been said heretofore, and yet is very contrary to common belief, and that is that the Divine Providence is equally with the evil and the good; that it extends to the most minute particulars of man's life, but is not in evil. This teaching is in accordance with the Divine words: "He maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." (MATT. v. 45.)

One of the most comforting things about the Message respecting the Divine Providence is, that every man can be reformed, and there is no predestination to hell, all being predestined to heaven. Consequently, that every man can be saved if he will; for to insure salvation it is only necessary to acknowledge God and not to do evil, because it is sin against Him. These two things make religion to be religion, and if either is wanting there is no religion. The Lord teaches this when He says, "He that hath my commandments and keepeth them, he it is that loveth me" (JOHN xiv. 21). This would seem to take no account of the importance of truth, but this is only an appearance, for the Lord also says, "If any man will do His will, he shall know of the doctrine" (JOHN vii. 17).

That there may be no doubt on this important point the Message reiterates it in another way, and proclaims that they are saved who acknowledge God and live well, and then explains that to live well is simply to shun evils because they are against religion, thus against God.

But this Message about the Divine Providence is not complete until it is understood that the Lord cannot act contrary to the laws of the Divine Providence, despite His omnipotence, because to act contrary to them would be to act contrary to His Divine Love and Divine Wisdom, and thus contrary to Himself and His Divine nature.

Thus, in mere outline, is given the Message on this subject. But it is so important, and so full of comfort, that I feel constrained, in concluding its treatment, to give an extract in the words of the Message itself. It is drawn from an explanation of the internal meaning of the nineteenth and twentieth verses of the sixteenth chapter of Exodus, where Moses commanded the children of Israel as to the manna that was given them, to leave nothing of it till the morning, for if they did it would breed worms. This extract is given, not only because of its intrinsic beauty and comfort, but as a sample of the clear, positive, and withal finely discriminating instruction, which one will find in the Message as given by the messenger himself, and in the hope that any one who has become interested in this very imperfect and inadequate statement of this great Message of the New Church may be induced to go to the fountainhead and read the Message as it comes directly from the Lord Himself:

Let no man make a residue of it till the morning. That this signifies that they should not be solicitous about acquiring it of themselves, is evident from this, that the manna was to be given every morning and that worms would be bred in that which was stored up, by which is signified that the Lord daily provides necessaries, and that therefore they ought not to be solicitous about acquiring them of themselves. This also is meant by the daily bread in the Lord's Prayer, and likewise by the Lord's words in MATT. vi. 25, 28, 31–34, and LUKE xii. 11, 12, 22–31, "Be not anxious for your life," etc. In this and the following verses in the internal sense anxiety for the morrow is what is meant, and this anxiety is not only

prohibited, but also condemned. That it is prohibited is signified by this, that they were not to make a residue of the manna until the morning; and that it is condemned is signified by this, that the worm was bred in the residue and it became putrid. Thus he who looks at the subject no deeper than from the sense of the letter may believe that all thought for the morrow is to be cast aside, and thus that the necessaries of life are to be awaited daily from heaven; but he who looks at the subject deeper than from the letter, as he who looks at it from the internal sense, may know what is meant by care for the morrow. It does not mean the care of procuring for one's self food and raiment, and even resources for the time to come; for it is not contrary to order for any one to be provident for himself and his own. But they have care or anxiety for the morrow, who are not content with their lot, who do not trust in the Divine but in themselves, and who regard only worldly and earthly things, and not heavenly things. With such there universally prevails anxiety for the future, a desire of possessing all things and of ruling over all, which is kindled and grows with acquisition, and at length beyond all measure. These lament if they do not get the things they desire, and they are distressed when they lose them; neither is there consolation for them, for then they are angry with the Divine, reject it together with everything of faith, and curse themselves. Such are they who have anxiety for the morrow. It is altogether otherwise with those who trust in the Divine. These, notwithstanding they have care for the morrow, still have none; for they do not think of the morrow with solicitude, still less with anxiety. They bear it with equanimity whether they get the things they desire or not; neither do they lament over the loss of them; they are content with their lot. If they become rich, they do not set the heart upon riches; if they are raised to honors, they do not regard themselves as more worthy than others; if they become poor, they are not made sad; if their condition be mean, they are not dejected. They know that all things advance toward a happy state in eternity for those who put their trust in the Divine, and that whatever befalls them in time still conduces thereto. It is to be known that the Divine Providence is universal, that is, in things the most minute; and that they who are in the stream of this Providence are borne continuously toward happiness, whatever may be the appearance of the means; and that they are in the stream of the Divine Providence who put their trust in the Divine and attribute all things to Him; and that they are not in this stream who trust in themselves alone and attribute all things to themselves, for they are in the opposite, inasmuch as they derogate Providence from the Divine, and claim it to themselves. (Arcana Cœlestia, 8478.)

It has been stated, speaking of the passage where it is said

that the Lord "maketh the clouds his chariot" (Ps. civ. 3), that a chariot corresponds to doctrine. We are also told that a bed corresponds to doctrine, and the question may arise, how can things so dissimilar in their nature and use correspond to the same thing? It will help us to understand what infinite comfort there is in the doctrine of the Divine Providence to consider this for a moment, and it will be seen that doctrine has many uses, but none more comforting than when it corresponds to a bed. It has been stated that a man cannot be reformed, regenerated, or saved, except in a state of perfect freedom. It is also true that when a man is oppressed by trial or temptation, he cannot even acquire new truth, but must rest on the doctrine that he has received and accepted when not in such stress. Here is where doctrine, as a bed, can render the greatest help and comfort. When a man has been utterly exhausted by hard physical labor and exertion, the only thing to do is to lie down on his natural bed and rest there, until strength, and the ability to do his work come back to him. So when a man is spiritually exhausted by great sorrow, trial, or temptation, he is in no condition to learn new truth, but he must rest on that which he has previously learned and proved, until he is spiritually refreshed and enabled to take up again his lifework.

For example, if a man has suffered severe loss of any kind, especially the loss by death of one very near and dear, he comes into a state of great temptation, and, as often happens in such case, the Lord seems very far from him, and he may feel as so many have felt under similar circumstances, that the Lord is punishing him, and in any event he is in no condition to see and feel the Lord's wisdom and love. If such a man has learned and accepted this doctrine of the Divine Providence, if he has realized that it is concerned in every particular of our lives, and most especially in the matter of life and death, if he knows that in every dispensation of Providence, not only infinite love but infinite wisdom are concerned, and consequently there can be no mistakes, he can lie down upon this most precious and comforting doctrine as upon a bed, and rest there safely

and peacefully, until a sense of the Lord's loving presence has returned, until he can feel the "everlasting arms" around and about him, bearing him up and fitting and enabling him to take up life's duties again, cheerfully and patiently. In such a case this doctrine is a most comfortable bed upon which to lie. In fact, it is the only bed that can bring us rest and peace.

So much for the Message, and although altogether too much space has been taken in the telling of it, no one knows better than the writer how utterly inadequate all that has been said is to convey even a faint idea of the glory and comfort of it. But this is a message that every one who has heard it is in duty bound to repeat again and again, and there is some use in the telling of it by one whose daily work is concerned with the natural, rather than the spiritual, things of life, because such a man may have better understanding of the needs of practical men, and may realize more fully the difficulties which stand in the way of such men apprehending these eternal verities, and just what things about them need to be explained.

In conclusion, as showing the great need of this Message, and as a constant encouragement to every one to try to give it to others, listen to the word of the Lord: "Thus saith the Lord of Hosts. In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (ZECH. viii. 23). To appreciate this glorious prophecy we must understand what the particulars of that promise mean. Thus, "In those days" signifies when the New Church is being established; "ten men," all men; "out of all languages of the nations," out of all the religions in which there is something of good; "shall take hold of the skirt of him that is a Jew," a spiritual Jew, one who acknowledges and loves the Lord, and is in truths of doctrine from Him; that is, one who accepts this Message; "the skirt of a Jew," the truth which such a one has; to "take hold of the skirt," a longing to know truth from the Lord; "Saying, We will go with you," they will live as he

does; and this because "for we have heard that God is with you." God is truth, hearing is a perception of the will, and not a clear knowledge of the understanding, the whole promise being that when the New Church promised by the Lord is being established, all men of all religions in which there is something of good, will have an intense longing to know the truths from the Lord which the man of the New Church has, and will live as he does from a perception that he has the truth. The hearing of this glorious Message imposes upon every one so favored the solemn obligation to proclaim it to others, and if he lacks words to express it all, he can certainly live it, and in living it can perhaps help all men who have any good in their religion, more than by proclaiming it in any other way. This is the Lord's command: "Let your light so shine before men; that they may see your good works, and glorify your Father which is in heaven." (MATT. v. 16.)

WILLIAM MCGEORGE, JR.

PRAGMATISM IN ITS RELATION TO RELIGIOUS THOUGHT.

It appears as if philosophy were about to step down from its empyrean heights, and seek wisdom in lower planes of thought. In the past the objective aim of philosophy has been to define those general principles that explain facts and existences, to determine the laws or causes that account for anything and everything. In this domain philosophy has been practically a failure. It has not reached any results that are satisfactory, — results that are workable, — and this because its makers attempt the impossible — to define the unknowable, to pierce the mysteries of life, without the aid of revelation. Consequently a noted pragmatist fairly concludes that metaphysical systems "hardly ever seem to possess more than individual value. They satisfy their inventors, and afford congenial occupation to their critics."

A great reaction against speculative philosophy has now set in which is spreading rapidly over Europe and America. Within the past ten years a strong body of philosophers boldly asserts that the true function of philosophy is not to speculate about the truth, but to determine the truth of any philosophy, religion, or metaphysic by its practical bearing on life. "Will it work?" is the great question of Pragmatism. The truth of all abstract principles must be determined by their consequences. The term Pragmatism well designates this new form of philosophy, being derived from the Greek word πραγμα, meaning action, from which we have our two words "practice" and "practical."

Other names have been given to these new views. They have also been called "Meliorism," because truth to be true must lead to better conditions of life, its consequences must be for better and not for worse. The new method has also been styled "Humanism" (see Studies in Humanism, by F. C. S.

Schiller), to emphasize the human element which predominates in discriminating between the true and the false. "Truths are man-made products." The Ideal is defined only through human experience, through testing it practically, and is true for man only so far as life approximates that Ideal. "Abstract truths are not fully truths at all. They are truths out of use, unemployed, craving for incarnation in the concrete," and thus in human life.

These different names of this new method — Pragmatism, Meliorism, or Humanism — indicate clearly its tendency. It claims to determine truth solely by its practical test. It finds two extremes in current philosophy. On the one hand, there is empiricism or materialism with its inhumanism and irreligion, its materialistic explanation of the universe; and on the other hand, "a rationalistic philosophy that indeed may call itself religious, but that keeps out of all definite touch with concrete facts and joys and sorrows" (Pragmatism, by William James, p. 20). Which of these two systems is the true one, or more near the truth? Pragmatism puts them to the test, and in doing so steers a middle course, accepting whatever is useful from the one or the other. It remains "religious like the rationalisms, but at the same time, like the empiricisms, it can preserve the richest intimacy with facts" (*Ibid.*, p. 32). It tests all systems thus by the ruling principle of their application to life. It raises the question, "What difference does it practically make to anyone if this notion rather than that notion were true?" And the pragmatic method determines that "if no practical difference can be traced, then the alternatives mean the same thing, and all dispute is idle. Whenever a dispute is serious, we ought to be able to show some practical difference that must follow from one side or the other's being right." (*Ibid.*, p. 45.)

In pursuing the principle further Professor James remarks:—

> It is astonishing to see how many philosophical disputes collapse into insignificance the moment you subject them to the simple test of tracing a concrete consequence. There can *be* no difference anywhere that doesn't *make* a difference elsewhere — no difference in abstract truth that doesn't

express itself in a difference in concrete fact and in conduct consequent upon that fact, imposed on somebody, somehow, somewhere, and somewhen. The whole function of philosophy ought to be to find out what definite difference it will make to you and me, at definite instants of our life, if this world-formula or that world-formula be the true one. (*Ibid.*, p. 49, f.)

Thus, for the pragmatist, "truth becomes a classname for all sorts of definite working-values in experience" (*Ibid.*, p. 68). He is "interested in no conclusions but those which our minds and our experiences work out together. Pragmatism has no *a priori* prejudices against theology. If theological ideas prove to have a value for concrete life, they will be true in the sense of being good for so much" (*Ibid.*, p. 72, f.). All this leads to the interesting conclusion "that truth is one species of good, and not, as is usually supposed, a category distinct from good, and coördinate with it. The true is the name of whatever proves itself to be good in the way of belief, and good, too, for definite assignable reasons" (*Ibid.*, p. 75, f.). True ideas are held to be such as are "not only agreeable to think about, or agreeable as supporting other ideas that we are fond of, but they are also helpful in life's practical struggles" (*Ibid.*, p. 76). This definition forces Professor James to ask the very pressing question, "Ought we ever not to believe what it is better for us to believe? And can we then keep the notion of what is better for us, and what is true for us, permanently apart?" (*Ibid.*, p. 77.) Pragmatism answers in a decided negative.

We may freely admit the answer given if the pragmatist be a sincere lover of God's truth. The pragmatic method presents an infallible test of truth of every shade or degree. It determines the relative value of all truths. The pragmatist does not exclude any factor necessary to formulate the truth. He neither denies nor affirms the need of revelation. He neither excludes nor includes theology, or metaphysics, or philosophy, or science, or intellectualism, or absolutism, or any other *ism* that claims to propound the truth. He simply says that one and all alike must submit to the test of real life, and be valued accordingly. As Professor James sums it up:—

> The really vital question for us all is, What is this world going to be? What is life eventually to make of itself? The centre of gravity of philosophy must therefore alter its place. The earth of things, long thrown into shadow by the glories of the upper ether, must resume its rights. To shift the emphasis in this way means that philosophic questions will fall to be treated by minds of a less abstractionist type than heretofore, minds more scientific and individualistic in their tone, yet not irreligious either. It will be an alteration in the "seat of authority" that reminds one almost of the Protestant Reformation. (*Ibid.*, p. 122, f.)

We can hardly estimate the great influence which this newly defined attitude of philosophy will have upon modern religious thought. There can be no question that many thinkers have wandered away from the church because her theology is so far removed from life. Faith is held as something separate from and disconnected with works. This has been exemplified in history without end. The church has held aloof from the world, and permitted evil to increase on all hands without a protest. Not only that, but the church has over and over again been the avowed antagonist of progress and reform. Such a record, such an example, speaks louder than words to men of a practical turn of mind who have been unconscious pragmatists in judging theology and religion.

But now this organized movement in philosophy, this well-formed attack on speculative thought, is bound to re-enforce the ranks of the opponents of all spurious forms of faith, to disclose the evil consequences lurking within false dogmas, to discredit theologies that cannot prove their value by better results than have graced the history of the church in the past. A faithful application of the pragmatic test to the various religions of the world will uncover their weak spots, their false teachings, and will no doubt also confirm their really "functional parts," or saving truths, which every religion possesses. Pragmatism itself does not attempt to discuss the relative value of the various religions. It simply lays down the principle that all beliefs are "rules for action," and that therefore to develop the meaning of any truth in comparing it with the truths of other religions we have only to determine what conduct each

is destined to produce, what character each holds within its reach, to judge of its full value. From this it follows that "the truest religion is that which issues in and fosters the best life" (Humanism, p. 369). No one will surely question the soundness of this philosophy. "By their fruits ye shall know them," said the Lord.

But the practical question still remains unanswered. Who shall determine which is the best religion, which of all the religions in the world "issues in and fosters the best life"? What will enable man to judge rightly the results? The Roman Catholic declares that his is the best, so likewise the Mohammedan or the Buddhist the religion of his adoption. Who shall settle the dispute? We do not question the unequal value of the different religions. This is apparent when we contrast two that are very widely separated in point of ethical value, such as that of some savage tribe and the Christian religion. The difficulty of discriminating the values here is not great. It is when a comparison is made between religions that closely approximate each other that the test is hard to apply. Yet, by forming a comparison of two of clearly unequal value as far as possible from the standpoint of their respective devotees, we gain a knowledge of certain guiding principles which are essential to the formation of a judgment of the pragmatic value of the different religions. One point stands out most clearly, namely, that he who is in a lower form of religion cannot adjudge that which is higher unless he is dissatisfied with his religion, and is prepared to rise to the level of one that is superior. Further, he who is in a superior religion can estimate those that are inferior. But he may class those of equal value or even greater value as belonging to a lower grade. If he does this it happens from a lack of appreciation of their full practical value.

With these principles in mind we may now take the last step. How shall men rise to the perception and acknowledgment of the best religion in the world and be competent to form a just comparison of all that are of less value? This is a crucial

question. And we of the New Church make bold enough to give answer to it. In the first place, no one who is absolutely satisfied with anything short of the best can form a reliable judgment of any religion that presents a higher ideal than his own. What he clings to is the very best for him. But if he does not find all he requires in that he has, or in which he has been brought up, then it is possible to ascend. But he can only do so on one condition, namely, that he have humility of heart, that he desire to realize a higher ideal revealed from God. No one who is conceited, and who relies on his own intelligence, and despises revelation, can ever rightly estimate the practical use of any religion. But he who looks to a higher source for enlightenment, and who is ready for a higher ideal than is furnished by any of the time-worn religions in this world, which all labor under the disadvantages of indefiniteness and uncertainty in their theology, and still retain many false dogmas, — he who craves something better will not be satisfied until he has found the revelation of the Lord's Second Coming in the writings of Emanuel Swedenborg, His servant.

Here is the last of God's revelations to mankind which presents the highest form of religion in the world. This is the True Christian Religion. It reveals the hidden meaning, the Divine Sense, of the Word of God, and the true method of interpreting it. This revelation may be misunderstood when only studied theoretically. But if it is regarded pragmatically its possibilities for good are beyond anything that any other religion can yield. Indeed, if any pragmatist will sympathetically and fairly submit the revelation to the New Church to a practical test, then he will discover that which it were better for him to believe, that which it would be a loss to him to keep permanently apart from his life, for its world-formulas can assuredly be proven to be of the most intense practical value. Indeed, the doctrines of the New Church are not regarded as anything if they are not practical, serviceable to a better life, nay, to the best life. So intensely and so completely practical are they that they may be said to give an entirely new significance and importance to this new philosophical method. It is called

Pragmatism. The central doctrine of the New Church is that the Lord God, who is Love Itself and Wisdom Itself, came into this world and fulfilled the Truth in every jot and tittle. What could be more practical than that? The Absolute Divine Truth in ultimates or last things! The Divine Wisdom of the Lord made real in actual life!

Humanism is another name accorded to the new philosophy. How intensely human has not the Divine Truth been made in the Divine Word and also in the Humanity of our Lord! What could be more human than this Divine appeal to the human in man, this Divine accommodation to human needs and human possibilities, and yet transcending all human possibilities! The name Meliorism has also been used to describe the new views. The avowed purpose of the revelation of the doctrines of the New Church is to lead men to behold the perfect life in God-Man, the Lord Jesus Christ, that they may follow in his footsteps and finally make "the kingdoms of this world the kingdoms of our Lord and of his Christ, and he shall reign therein forever." The test proof of the truth of the doctrines or teachings of the New Church is their verifiability in redeeming society from every evil, and bringing heaven down to earth again.

It may be argued that all the various Christian religions claim to possess the same pragmatic humanistic and melioristic bearing upon life. That may be. But when they are viewed from above, compared with the revelation to the New Church, it will be seen that, whereas they all have much that is true and therefore good for more than has yet been realised by men, yet they contain much that springs from the fallible human, much man-made doctrine and interpretation, much that is false. And this falsity maims and depreciates their usefulness, for it is impossible to believe in that which is false and not be led astray. Falsity in action is always evil, just as truth in act is everlastingly good.

On the other hand, the revelation through Swedenborg will be found to be impregnable before the most searching practical test of experience because it is all of God and from God. Indeed, this test is just what the new revelation needs above

everything else to determine its true meaning. It may readily be misunderstood by those, both within and without the New Church, who view it from a purely theoretical standpoint. But whenever it is worked down in concrete experiences, brought into actual contact with life, then it will never belie its absolute verity and reliability. One thing, however, which this new theology does is to enlarge the sphere of practical life, extend the field in which Pragmatism can labor. It shows that this is not limited to speech and act. It covers all the inner planes of life, which indeed are of greater importance than that of the outer life. For the outward conduct may be right, but the inner motives wrong. Here the practical result is really *evil*, for "somewhere, somehow and somewhen" these wrong motives, which have been for selfish reasons suppressed, will assert themselves with unpleasant results. A true religion must deal with motives, and that specifically too. This the New Church specially emphasizes. It teaches that an infinite number of evils lie concealed within each outward infringement of the Divine Law, and that character is perfected in the degree that these evils are seen in the light of the Divine Word, and shunned as sins against God. Here is a field of practical life little thought of before, a mine of truth "helpful in life's struggles" beyond anything taught as clearly and forcibly in any other theology.

The crowning feature, however, of the latest revelation to mankind, already referred to, is that the whole truth, from inmost to outmost, which is all contained within the Word of God, has been made living and real in the life of the Lord Jesus Christ, who is "the way, the truth, and the life." There is the perfect practical or pragmatical verification of All Truth, "the Incarnate Logos." If anyone would then have the best religion, "the religion that issues in and fosters the best life" from inmost to outmost, he will find it in the Word of God interpreted according to the doctrines revealed by the Lord Himself out of heaven in the writings of Emanuel Swedenborg. Let him put this religion to the practical test, and he will doubtless find that the claim is fully sustained.

Louis G. Hoeck.

MARY:

Her Place in Revelation and Doctrine, and Her Former Connection with the Messiah.

There are two entirely separate groups of facts relating to Mary.

First, we have the authentic facts of Divine Revelation contained in the Old and New Testaments, together with the interpretations of Holy Scripture now given by the Lord Himself, and contained in the theological writings of His servant, Swedenborg.

Secondly, there is a long series of facts relating to the imaginations of men with reference to Mary and all the fictions, controversies, and dogmas due to those who have thought much about her, and who have waged many ecclesiastical battles on behalf of their own pious beliefs respecting her.

The second group of facts requires separate consideration, and also much research. It is not at present the subject in hand. It stands apart.

Nevertheless there are at least a few common beliefs of the great ecclesiastical world that illustrate vividly a dire necessity for our speedy return to the supreme authority of Holy Scripture; and it is well immediately to recall one or two of these.

The Italian Church, as is widely known, holds the dogma of the immaculate conception of the Virgin Mary, and makes her a goddess among the saints, as well as the Queen of Heaven. During the twelfth and thirteenth centuries the schoolmen of Europe contrived many subtle distinctions on the subject of Mary's motherhood and moral nature. And when the merits and demerits of their theories had been discussed for six hun-

dred years by kings, cardinals, popes, and enthusiasts, it was finally decreed by Pope Pius IX, on Dec. 8, 1854, that the Virgin Mary was "without sin, either original or actual."

It had been thought that the woman designed to give birth to the Son of God must be sinless; and, by some, it had been held that at least a particle of Adam's originally pure substance had been preserved from generation to generation, and kept uncontaminated through many ages, so that it might ultimately become the sinless body of the Virgin Mary. Two popes, Paul V and Gregory XV, both showed their good sense by declining to lend their authority to this dogma, even though Philip III and Philip IV, two kings of Spain, would fain have induced them so to do. Among the great writers of the papal hierarchy there had always been some who stoutly arrayed themselves against a dogma so evidently absent from Holy Scripture, which "containeth all things necessary to salvation; so that whatsoever is not read therein, or may be proved thereby, is not required of any man as an article of faith." (The English Book of Common Prayer. Articles of Religion VI.)

Supposing it to have been possible, as this dogma requires, that a child could be born of sinful parents while yet remaining entirely free from all trace of actual evil, and that Mary was such a sinless child, what substantial reason could there be why the Saviour Himself should not be so born, provided freedom from every taint of hereditary evil were required in a person who was to be "tempted in all points like as we are, yet without sin"? (HEB. iv. 15.)

It does not appear that an untemptable nature was the right nature for one who was to be "tempted of the devil" (MATT. iv. 1), as the Lord Jesus was; and it might have been argued that a woman exempt from all the infirmities of our ordinary nature would on that very ground be disqualified from becoming the mother of our Lord's temptable and infirm nature. Yet, as just stated, a pope of Rome decreed that Mary had no sin, either original or actual.

SCRIPTURAL EVIDENCE.

We now turn directly to the testimony of the Divine Word, that in its light we may see what place Mary held, and what was her connection with the Lord in His appearing as the Christ.

In the first place, we find no evidence whatever of Mary as being conceived, born, or living without sin. Of her origin and early life nothing is made known to us. It was only in connection with the coming of the Lord that wonders came to Mary. His Humanity — which was born through her as the human instrument — was conceived by superhuman Power (MATT. i. 20). We read: "That which in her is begotten is of the Holy Spirit." But over Mary's own begetting and birth the veil is drawn.

All the evidence of the gospels goes to show that the Lord was willing to take upon Himself the external nature of man with every infirmity common to it. He intended to pass through all phases of human existence.

Had Mary been free from sin, she would have been the only person among men beyond the pale of redemption, and she would have had no need of a Saviour for herself. Yet in the evangelist Luke we find these words, which were uttered by her: "My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour" (LUKE i. 46). Thus she tells us from her own lips that she had a Saviour; from which it is evident that she was a sinner and needed salvation.

The Scriptures also show us that Mary was required to submit to the law of purification enjoined on all Jewish mothers; and "the days of her purification, according to the law of Moses," are mentioned (LUKE ii. 22). The offering was "a pair of turtle doves or two young pigeons" (LUKE ii. 24). In Leviticus, where this law is found, it is said: "She shall be unclean seven days, according to the days of her separation, for her infirmity shall she be unclean." (xii. 2.)

It is also remarkable that in the genealogy of our Lord given in Matthew we find among those from whom His Humanity

is said to have descended several conspicuous sinners. That record mentions the names of the incestuous patriarch, Judah, the Moabitess Ruth, the harlot Rahab, the adultress Bath-sheba, and the murderer and adulterer, David. According to the ancestry there described, the Natural Humanity which the Lord condescended to take upon Himself is represented as thus having within it the blood of both Jew and Gentile, king and plebian, — yea, of the very outcasts of society and the most guilty of sinners. From these the Lord was willing to take something ancestral, into which He could admit the temptations of the devil. These facts weigh heavily against the idea of Mary being a sinless woman.

Turning now to examine what is specifically said of Mary in Luke, we first ask what was really meant by the words of the angel Gabriel when sent from God to her.

The words were these: Χαῖρε, κεχαριτωμένη· ὁ κύριοσμ ετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξιν: which in our version read thus: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" (LUKE i. 28). The Revised Version retains the first clause, but it provides an alternative reading in the margin, which gives us this: "Hail, thou that art endued with grace; the Lord is with thee," substituting for "highly favoured" the words "endued with grace," which are distinctly better, and might have been in the text. But the revisers altogether omit the words "Blessed art thou among women." The Roman Catholic version, Rheims, 1582, translates "Hail, full of grace, the Lord is with thee." But in the Greek there are no words equivalent to our terms "highly" and "full." What we there find is simply a participial form of the verb χαριτόω which means to "make acceptable"; "to regard with favour," or "to endue with grace." Literally it reads: "Hail, having been graced; the Lord is with thee," and in this the real meaning appears more clearly; for, as she had been graced, or endued with grace, it is plain that she needed it, as others do; and therefore grace was given. If she stood in need of being graced she was certainly not that immaculate,

unstained, and unspotted soul that some suppose her to have been.

The remaining clause of the same salutation was "Blessed art thou among women." Why blessed? Plainly because she, — and she only, — was made the chosen instrument for giving birth to the Natural Humanity of the Lord in the veil of the flesh; and on this account Mary is, and ever will be, surely regarded as happy, or "blessed among women." Thousands and tens of thousands of mothers from the ages past had hoped that the honor might be theirs. It had been known from the most ancient times that the seed of the woman would some day bruise the serpent's head (GEN. iii. 15); and the expectation of that event had passed through the ages. Its presence among the nations, and its influence in families, had made it possible for others to claim the characters of "Christs." Another effect of the prophecy had been to invest motherhood with the delights of a pre-eminent honor in the estimation of Hebrew women. Nor can it be denied that in the case of Mary, the expectation of the ages became both a Divine blessing and an historic fact.

Here therefore we have a solid ground for distinction. According to Holy Scripture, Mary, and no other woman, was the chosen instrument by means of whom the Lord Himself began His appearing in that Natural Humanity which afterwards became wholly Divine. Mary was also blessed in the trust and in the task committed to her; for she exercised that human faith which is so beautifully expressed in her own words: "Behold the handmaid of the Lord: be it unto me according to thy word." (LUKE i. 38.)

And although the function of a father was not physically the part of Joseph, yet it is to be noted that as a "just man" (MATT. i. 19), he accepted the Divine communication in respect to the woman he had betrothed, and, in the trying days until the birth of the child, he was honored of God in being her guardian, by which act he was led to aid her faith.

But, while all this appears from the words of Holy Scripture,

the terms of the blessing on Mary do not convey the least suggestion prompting us to suppose that she obtained any special prerogative with the blessing, or, any commission that could afterwards constitute her a medium between the Lord and men. Though "blessed," she was still like all of the human race a sinful woman, needing the Saviour herself. In the "Magnificat" she refers to the esteem in which others would hold her. "From henceforth all generations shall call me blessed." (LUKE i. 48.)

Whatever Mary's sinfulness, and whatever her ancestry, she will for ever be counted blessed, because she first received the actual touch of that descending love which, in mediatorial abundance, made the Lord Jesus a "great joy to all people."

Not less important was the statement Elizabeth made when Mary visited her in the hill country of Judea (LUKE i. 39); for Elizabeth then called Mary "the mother of my Lord" (LUKE i. 43). The words are these: Καὶ πόθεν μοι τοῦτο ἵνα ἔλθη ἡ μήτηρ τοῦ κυρίου μου προς με: "And whence is this to me that the mother of my Lord should come to me." (LUKE i. 43.)

Here the Revised Version and the Roman Catholic version are the same. It is mainly from their own understanding of this passage that the Greek and Roman churches agree in calling Mary "the Mother of God"; although their interpretation and their inference appear more and more impossible as the text is allowed to speak for itself in the light of all the facts. To deal fairly in this case, one ought certainly to ask first what the terms employed really mean.

What meaning is to be attached to the word "Lord" in this saying of Elizabeth? Could she have applied it to the unborn babe then in the Virgin's womb? Was she looking forward to the promised Messiah in the days of His manhood, which were so soon to witness the communication of abundant life to a sensuous and oppressed world? What did she mean by the term "mother"? How could she apply it to Mary before

the birth of her child? Mary had not become ostensibly a mother as yet.*

Reading the context closely, we learn that Elizabeth was not only inspired at this time, being "filled with the Holy Spirit" (LUKE i. 41), but she was also undergoing in her own person a distinctly representative experience. The unborn babe in her own womb, which was soon to become John the Baptist, leaped, or sprang and bounded. That leaping babe represented innocence, in the lowest degree of man's natural affections, receiving the influx of celestial love through the heavens from the Lord there. The "spirit" filling Elizabeth represented the communication of Divine Truth.

Plainly Elizabeth was speaking representatively of the Lord and His Church. She was under the descending inspiration which came through the heavens. Mary was called "mother," as the type or representative of "the Church" in heaven, through which the Spirit came to Elizabeth from the "Lord" there. No other meaning was possible at that time; for the humanity which the Lord was forming in the womb had not then been born at Bethlehem. And, as this spiritual interpretation presses itself on us in the very letter of Holy Scripture, the "loud voice" of Elizabeth may be said to have derived its greatness and vastness from the spiritual import of the truths she spoke.

With this view accords the statement of Swedenborg: "Mary, His mother, afterwards represented the Church, and in this respect she is named His mother" (Canons. Redeemer, ix. 6). That is consistent with the representative language of inspiration; and also with the Lord's own use of the term "mother." For the Lord, when speaking of His Church, "stretched forth His hand towards His disciples and said, Behold My mother and My brethren; for whosoever shall do the will of my Father in heaven, the same is my brother and

*This does not seem quite in harmony with the teaching of Swedenborg that a child is immortal from the moment of conception. Mary was a mother as soon as the Holy Spirit had given her the Divine child to clothe in her own flesh. — EDITORS.

sister and mother" (MARK iii. 34, 35). In no other than a representative sense could Mary be a "mother" when she visited Elizabeth; for the birth at Bethlehem was then still a future event. The terms employed by Elizabeth were such that there is no possibility of drawing from them a justification for that profane assumption which makes her personally "the mother of God." For some months, Mary abode under the care of Joseph, who "took" her as the angel had bidden him; although he "knew her not till she brought forth her first-born son." (MATT. i. 24, 25.)

In Luke we are told that he went to Bethlehem "to enrol himself with Mary," because he was of the house and family of David (LUKE ii. 4, 5). This statement plainly agrees with the persistent tradition of the early Christian Church that the betrothal was inter-tribal; although the apostolic fathers of the Church did not apply either of the genealogies to Mary.

Coming now to the facts of our Lord's life, it is interesting to note the effects of actual motherhood on Mary herself; and especially to observe the Lord's demeanor in rejecting her claims to a continuance of that relationship. From the days of the shepherds and their angelic visitants Mary had "kept all these things and pondered them in her heart" (LUKE ii. 19). She had also been met by Simeon in the temple, when the child was yet in her arms; and to Mary Simeon had not only spoken concerning the child Jesus, but he had added these words concerning Mary herself: "Yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed" (LUKE ii. 35). Here again, in the case of Simeon, as in that of Elizabeth, "the Holy Spirit was upon him" (LUKE ii. 25), and he spoke of Mary in her representative character as a type of "the Church."

Applied to Mary personally, and apart from her representative character, the words of Simeon would remain enigmatical and obscure, for there could not be any connection between her individual experience when spiritually pierced by the sword of Divine Truth and the reasonings of vast multitudes in the

ages yet to come. But, interpreting the words of Simeon as those of inspired representatives, the meaning becomes self-evident. Divine Truth is the "sword" that passes through the soul of the Church, represented by Mary; and in the Lord's Church that truth makes manifest the thoughts of many hearts, judging all.

It is not to be forgotten that Mary had seen the gifts and the worship of the wise men from the East (MATT. ii. 11); and it is inconceivable that she could have forgotten them. On the contrary it is quite natural to suppose that such events might easily excite in her mind some ideas of possible self-exaltation; or, she might at least have supposed that, as a consequence of her own relationship to the Lord, she should have some special influence with Him. She had borne Him as a child; carried Him in her arms, and dandled Him on her knees. She had watched His early life as He "waxed strong in spirit, filled with wisdom" (LUKE ii. 40). The gospels are not without other evidences of her strong natural affection.

And yet no reliable estimate regarding Mary is possible apart from such light as is supplied by the way in which the Lord demeaned Himself towards her. We have abundant evidence in His subjection during childhood (LUKE ii. 51), that He paid her honor, obedience, and love. Yet it is quite clear, as we shall soon see, that in later years He showed the greatest possible firmness in resisting every inclination on Mary's part to separate herself from other sinful mortals; and He unquestionably supplied the antidote against every idea of her exercising the least influence over Him.

Even at the age of twelve years, Jesus remained behind Joseph and Mary when they returned home after visiting Jerusalem at the passover (LUKE ii. 41). He did not ask their permission so to do. Joseph and Mary both thought they had just cause of complaint. Joseph, as putative father, might naturally have considered himself the proper person to administer rebuke; but it was Mary who questioned the Lord, a fact that seems to point to some closer relationship between the mother and child.

"Son, why hast Thou dealt thus with us: behold thy father and I sought Thee sorrowing." (LUKE ii. 48.)

In replying, Jesus ignored Joseph altogether; and, although Mary had addressed Him as "son," or "child" (τεκνον), she failed to elicit from Him the correlative term "mother" in response. His reply not only set Joseph entirely aside, but insisted on the Divine Fatherhood, which only He acknowledged. "Wist ye not that I must be about My Father's business"? or, "in the things of My Father" (LUKE ii. 49). The Lord admitted no fault, and He even seemed almost to blame them for not knowing what He was about.

Again, at the marriage in Cana of Galilee, Mary ventured to tell the Lord that they had no wine. The Lord's response, "Woman, what have I to do with thee? Mine hour is not yet come" (JOHN ii. 4), while hardly involving the harshness which this rendering might imply, does give the appearance that Mary may have presumed upon her motherhood to call forth His miraculous powers for the benefit of friends. And to the reader of the mere letter the Lord's reply was enough to repel for all time the idea of any man hoping to ingratiate himself into His favor by going to Him through Mary. To such it might seem as if He would nip in the very bud any notion of Mary's influence being the way to His help. "What to Me and to thee, woman?" said He: as if He did not any longer connect Himself with her by any link whatsoever, or by acknowledging any obligation to listen to her appeals. There was in fact no other conjunction between Mary and the Lord than that which also existed between the disciples and Him. As time went on, this became more evident.

There is a very striking reference to Mary in LUKE xi. 27, 28. There we are told that "a certain woman of the company lifted up her voice and said unto Him, Blessed is the womb that bare Thee, and the breasts which Thou hast sucked." That benediction threw its weight on the person of the finite mother; and it might be said to have contained the germ of Mariolatry. But the tendency thus shown to exalt the person of Mary was

not only at once discountenanced, it was distinctly diverted, or turned aside. The Lord gave a direct quietus to the disposition that centered thought on her. By His "yea rather" He immediately turned the blessing into another direction, saying, "Yea rather, blessed are they that hear the word of God and keep it" (LUKE xi. 28). Thus He made the ordinary fidelity of any obedient soul a better and a preferable ground of blessing, superior to that of the motherhood and nursing of His infirm humanity. By that preference He still further removed every possibility of claiming special glory and grandeur for Mary as a supposed Queen of Heaven.

That Mary herself believed in the Lord's possession of supernatural power seems beyond doubt. That is implied in her appeal to Him at the marriage in Cana, when she said "They have no wine." It is said in John, "Neither did His brethren believe in Him" (vii. 5); but it is never said, Neither did His mother believe in Him. She was not made a sharer in their incredulity. When "His friends," or, those near to Him — beside Him, "went out to lay hold on Him," because they said "He is beside Himself," nothing is said of Mary being among them. Even if she had been, her motive might have centered in love rather than in distrust and fear.

I now come to refer to the family of Joseph and Mary, mentioned in MARK vi. 3. It is there said, "Is not this the carpenter the son of Mary, the brother of James and Joses, and of Judah and Simon? and are not his sisters here with us?" This question was asked while the Lord was in His own country, and after His hearers had expressed wonder at His wisdom. They had been "offended at Him." Their questions among themselves are proof enough that Mary had become the mother of at least four sons and two daughters by Joseph, after she had given birth to the Human of the Lord.

In this connection it is to be remembered that the "mother's sons" are mentioned in a Psalm which openly refers to the Messiah, — the very Psalm which says they gave Him "vinegar to drink" (PSALM lxix. 21; MATT. xxvii. 34). In that Psalm

we find the following words: "I am become a stranger unto my brethren and an alien unto my mother's children,"—Heb. "sons" (PSALM lxix. 8). From that it appears that the same Divine foresight which was manifested in relation to the crucifixion was also equally manifested in relation to the family of Mary, and to the Lord's becoming an "alien" among them. These evidences entirely confute the Roman Catholic supposition that the children mentioned in MARK vi. 3 were "cousins," or "step-brothers"; that is, children of Joseph by a former wife. Hence we are compelled to contemplate the youth of the Lord Jesus as being spent in the midst of a family circle, wherein there arose the differences, estrangements, and alienations that are too common among selfish people. He became an "alien" to His "mother's sons."

In another Psalm there is a distinct reference to Mary herself. It is a "Prayer of David," who represented "the Lord as to His Humanity." He is described as seeking the help of Jehovah; that is, of "the Divine" within Him. For from the essential Divinity came forth the power whereby the hells of evil spirits could be overthrown. Thus the Psalm represents the Lord in temptations, which always assailed the infirm nature taken from the mother, Mary. I call special attention to the term describing her. The passage reads thus: "O turn unto me; give Thy strength unto Thy servant, and save the son of Thine handmaid" (PSALM lxxxvi. 16). Here the Hebrew word for "handmaid" is *äh-máh* (אָמָה) which strictly means a "bondwoman." That it contains no idea of virginity is perfectly evident from the fact that it is applied to Hagar in GEN. xxi. 10, where we read "the son of this bondwoman shall not inherit with my son"; and it is especially worthy of notice that Mary applies to herself the corresponding Greek term in answering the angel Gabriel and again in her inspired song. In these two passages our version reads thus: "Behold the handmaid of the Lord" (LUKE i. 37); and "He hath regarded the low estate of His handmaiden" (LUKE i. 48). In both cases the Greek word used to describe Mary is "doulee" (δούλη)

which, like the Hebrew term in PSALM lxxxvi., simply means a "bondwoman," or female slave, although Mary was a virgin; for she knew not a man (LUKE i. 34). If we compare such terms with those employed by the worshippers of Mary the contrast is staggering: Mary calls herself a "bondwoman"; they call her "Lady," "Queen," "Saint." She does not answer to any of these descriptions as she appears in the Holy Word.

In MATT. xii. 47, we are told that while our Lord was talking to the people one said unto Him, "Behold Thy mother and Thy brethren stand without, desiring to speak with Thee." There the claim on our Lord's attention was based on relationship. He was asked to cease teaching the people, and to attend to the wants of His relations,—His "mother" and "brethren." Did He? Nay; but He replied in a tone of repudiation, not against their approaching Him, but against the assumption which based any claim on natural relationship. "Who is My mother? and who are My brethren?" (MATT. xii. 48). That could not be misunderstood. It left no room for those who want to employ Mary as an intermediate in approaching the Lord. Such terms from the very mouth of the Saviour Himself level down all private claims, and substitute for them the universal relationship of obedience to the Divine Will. (MATT. xii. 50.)

The last appearance of Mary before the Lord in the days of His humiliation was at the cross. "There stood by the cross of Jesus His mother, and His mother's sister," and others (JOHN xix. 25). "When Jesus saw His mother and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*" (JOHN xix. 26, 27). The words, "Behold thy son" spoken to Mary, did not mean that she was to look upon "the crucified one," but that she was to acknowledge John as her son. Both John and Mary understood it so, for John took her "to his own." The Lord had refused to recognize the continuance of any natural relationship between Himself and Mary.

He declined to regard His sonship to her as perpetual. He had been ceasing to be her son; and never with His own lips had He called her "mother." Yet, in the solemn hour of the cross He graciously gives Mary a son, and He gives John a mother.

Until the crucifixion Mary might have claimed that something of hers was in the Lord, or with the Lord, as part of His personal heredity. But after the cross she could claim nothing in Him. He had then altogether ceased to be her son. Henceforth, if any good meaning still attached to the words "Son of Mary," they meant the work of love in the Church, and that was represented by John, not Jesus. If we accept the authority of the Saviour Himself, and His own explicit declaration in the last hour of His passion, the "Son of Mary" is John.

This fact deserves frequent repetition. The term "Son of Mary" does not now apply to the Lord. It has ceased to belong to Him even among men. A new relationship was established between Mary and John under the very shadow of the cross, and by the Lord Himself. On His authority John is Mary's son.

Historically, this leads us to the inference that Joseph, the husband of Mary, had, in all probability, died before the crucifixion, and that Mary was a widow then. Had it not been so, she would, we presume, have continued with her husband, and would not have needed the protection of John. It is conceivable that she might, if unprotected, have become the object of persecution. The opinion of the Jews concerning her is sufficiently indicated in their scornful words to Jesus, "We be not born of fornication." (JOHN viii. 41.)

Still, the striking fact remains that Mary did not go to live with one of her own sons by Joseph. We have already noticed that they were described as unbelievers (JOHN vii. 5). But it is delightful to note that after the Lord's ascension they are found at prayer among the believers in Jerusalem. We read thus: "These all with one accord, continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with His brethren" (ACTS i. 14). The natural conclusion is

that their conversion had taken place after the resurrection of the Lord. They had been a long time in rising towards a realization of this fact, that "the Jesus" whom they had supposed to be their brother, and from whom they had been alienated, was really the Messiah, the Personal Manifestation of the Living God.

It is quite possible, and even probable, that John was in a better position to make the declining years of Mary a period of ripening love and quiet peace. Of her death and burial we know nothing. During the Crusades her grave, together with that of John, was pointed out at Ephesus; but it cannot be supposed that the tradition had any value; for long before the Crusades, in the fifth century, Epiphanius had declared that nothing was known of those events.

Having now sought the clear light of Holy Scripture, respecting Mary and her former connection with the Lord's infirm Humanity, the direct testimony of the Divine Word seems to have been fully viewed; and certainly it appears sufficient for all our needs.

But there is yet another kind of evidence, which is in itself most valuable and conspicuous. I refer to the negative testimony, — the silence, which appears in some cases more eloquent than speech.

It might possibly be "conceivable to some" that the Book of Revelation could have been written while Mary was yet alive, and still abiding in John's house, probably at Ephesus. In that case there would be no wonder that he did not see her in heaven while in the visions given him at Patmos. But the Book of Revelation, whenever written, speaks of "the names of the twelve apostles of the Lamb" (Rev. xxi. 14), and it also mentions the names of the twelve tribes (Rev. vii). Even in her representative character Mary is not named. The angels are not described as waiting for the coming of their "Queen," nor as having already received her. John did not discover that any place of honor was reserved for her, or that she was a "Lady" there, either in fact or in expectation. No office or function of any

kind is appropriated to her; and this silence would be impossible if she were the indispensable agent the Roman Catholics suppose her to be.

Nor is Mary named in any one of the Epistles. The early Church did not assign to her any mediatorial place or work. She was not to them a point of sight.

MARY IN NEW-CHURCH DOCTRINE.

One of the most general statements respecting Mary in the heavenly doctrine of the New Jerusalem is that which is found in the "True Christian Religion," 94.

The subject there being treated of is "The Human whereby God sent Himself into the World." That Humanity was called "the Son of God," having been conceived from Jehovah God as the Father. In that "Humanity of God" dwelleth all the fulness of the Godhead bodily. The Divine Humanity of the one God is always meant by the biblical term, "Son of God."

When we read of "the Son of Man" the same Lord is meant, but in respect to the Divine Truth accommodated to human needs, especially the truth of the Church derived from the Holy Word.

But the term "Son of Mary" refers to the mere humanity derived from the mother, including all the material, the infirm, and the temptable elements in which the Lord endured His sufferings, and finally the death on the cross.

The point to be noted is this: that whenever the members of the Church have shown a disposition to think of the Lord as the "Son of Mary," and when they have preferred to call Him "the Son of Mary," it has always indicated a distinct loss of spiritual perception. It has always meant that they were losing all notion of His Divinity, and forgetting that He and the Father are one, — that He is in the Father and the Father in Him.

The third century witnessed a preference for the thought of Jesus as "the Son of Mary," and hence it became possible for the doctrines of Arius to be so widely promulgated. To defeat

this heresy the ecclesiastics invented the idea of a Son of God who had been born from eternity, and who was one of three Divine persons, each by himself God, only one of whom descended and assumed a Humanity in "hypostatic union" with the Divine; that is, of the same substance with His Divinity. But, although this novel idea did exalt the Lord's Humanity to participation in His Divinity, it sacrificed the hidden thought of the Divine oneness, and the noble seed of the Christian faith was thus changed for an ignoble idea, an irrational and self-destructive notion of a "Son born from eternity."

The seventeenth and eighteenth centuries witnessed a similar preference for the thought of our Lord as "the Son of Mary," and it was the habit of the churches in Swedenborg's time to apply that description. Hence he wrote thus:—

> In the Christian churches of the present day [say about 1770] it is customary to call the Lord our Saviour the Son of Mary, and rarely the Son of God, except when a Son of God born from eternity is meant. This is because the Roman Catholics have made Mary the mother more holy than all others, and have exalted her as a goddess or queen over all their saints. When, however, the Lord glorified His Human He put off everything belonging to His mother, and put on everything belonging to His Father. (True Christian Religion, 94.)

As a consequence the idea of the Lord's Divinity perished with many; and they ceased to pay any attention to the fact that He was "the Son of God" as to His Humanity. In other words, they ignored the fact that He was God in His own glorified and Divine Humanity. Judaism, Arianism, Socinianism, and the worst kind of Calvinism, consequently invaded the churches. At last, Naturalism came, with a notion that the Lord was the son of Mary by Joseph, and that He was not the Son of God, though so called.

Swedenborg tells us that in thinking of the Lord as "the Son of Mary" the Christian world is "under a delusion." "It is true that He was the Son of Mary, but not true that He is so still"; for "by acts of redemption He put off the Human from the mother." (True Christian Religion, 102.)

It therefore became of great practical importance that the Christian world generally should have definite knowledge as to the place and person of Mary in the other world; and the Lord provided that His servant, seer, and scribe, Swedenborg, should speak with Mary herself, and hear of her from her own lips in the other world. Of this event Swedenborg thus writes:—

Once it was given me to speak with Mary the mother. On a certain occasion she passed by, and appeared in heaven above my head, in white raiment like silk; and then, pausing a little, she said that she had been the mother of the Lord who was born of her, but He, having become God, had put off everything human that He had derived from her, and that she therefore worshipped Him as her God, and was unwilling that any one should acknowledge Him as her son, because in Him all is Divine. From all this there now shines forth this truth, that thus Jehovah is Man, — as in things first, so also in things last. (True Christian Religion, 102.)

This memorable relation is repeated elsewhere in Swedenborg's works.

In the "Arcana Cœlestia" the evidence concerning Mary is equally clear and strong. Take the following statements as examples:—

The Lord successively and continually, even to the end of life when He was glorified, separated from Himself and put off that which was merely human, namely that which He had derived from the mother, till at length He was no longer her son, but the Son of God both as to conception and also as to birth, thus one with the Father and Jehovah Himself. . . . The separation and putting off of the maternal humanity is not apprehended by those who form merely corporeal ideas of the Lord's Humanity, and who think about it as if it were the humanity of any man. Such persons are offended at it. They do not know that such as the life is such is the man, and that the Lord had the Divine *Esse* (Being) of life, or Jehovah, from conception and that a similar *esse* of life existed in His Humanity through the union. (2649.)

As the inmost [of the Lord] was Divine He was able by His own power to expel the evil which was hereditary from the mother; and this was done successively through temptations, and finally by the last passion, which was that of the cross. (5041.)

The maternal humanity which the Lord took from Mary

"was like the humanity of a man in the world" (Divine Love and Wisdom, 221). It was "not Divine from birth" (Arcana Cœlestia, 67), and consequently he "learned to speak as other infants and next increased in knowledge and wisdom" (*Ibid.*, 67). "In itself it was like the humanity of another man, and thus material" (Divine Love and Wisdom, 35). It was "capable of being tempted, for it was defiled by evil inherited from the mother" (Arcana Cœlestia, 5041). Swedenborg even goes further than this, for he describes the mother's nature, which was rejected and put off, as being "in correspondence with hell." (Creed of Athanasius, p. 41.)

So long as the Lord was yet in the world, fighting the foes of men, and overcoming our enemies, it was necessary that He should retain the infirm maternal heredity, "because in no other way could He be tempted, least of all on the cross" (*Ibid.*, p. 41). At last "the whole maternal was expelled."

Plainly, therefore, the mother's nature or the maternal body of Christ, "inasmuch as it was of the substance of the mother, was not life in itself, but a recipient of life from the Divine in Him, which was life in itself" (Canons, Redeemer ix. 3). Hence "the human nature taken from the mother was not transmuted into the Divine Essence, neither commingled with it." (Divine Love and Wisdom, 35.)

This essential fact is, therefore, now fully brought to light, that "the Lord put off the humanity from the mother" (*Ibid.*, 35). "That which was born of Mary, this the Lord expelled." On the other hand, "He assumed the Human corresponding with the Divine" (Creed of Athanasius, p. 33); for Divine Love "could not be together with that which was assumed from the mother without successively casting it out." (*Ibid.*, p. 49.)

In the face of this doctrine there is no temptation to glorify Mary, nor to raise her in the imaginations of men to some supposed place of honor and power in heaven. The fictions of the ecclesiastics become unnecessary and worse. The Lord Himself in His own glorified Humanity is actually present with men,

and nearer than any angel or saint can possibly be. He has made His "tabernacle with men." (Rev. xxi. 3.)

In the apostolic age it was not possible to unfold and establish such a doctrine. Men were not prepared to retain spiritual interpretations, even if given. They had no abiding hold on the eternal verities then suddenly opened to them. Darker days of human greed and aggression were shortly to cover the Church herself, and an arrogant assumption on the part of men was yet coming, to banish the blessed Saviour Himself from His throne in the hearts of the faithful.

In the thought that "Mary" was tender-hearted, gentle, kind, pitying, and very human, there were many who found comfort and hope, when strife and theological falsity had hidden the Saviour from view. A time did come when the very fictions and inventions which the Church had scornfully rejected in her purer days, banishing them as the gross fabrications of the enemy, were tolerated, considered, and finally adopted, in the darkness of a corrupt age. Then Mary was declared to be a goddess and a queen in heaven.

But the light of Divine revelation now shines with increasing splendour. The Holy Word is opened again. The Lord Jesus Christ has become the Interpreter. He has taken the Book and loosed the seals thereof.

The noble seed of the Christian faith is once more being sown in the earth. It can now be perceived that the Divine Trinity is in Him alone, and is like the trinity of soul, body, and outgoing energy in man. Jehovah the Saviour has appeared in His own Divine Humanity. Jehovah and Jesus are One.

I am Alpha and Omega, the beginning and the end, the first and the last.

I, Jesus, have sent mine angel to testify unto you these things in the Churches. (Rev. xxii. 13, 16.)

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IMMORTALITY:

The Conditions, Occupations, and Institutions of the World Beyond.

Sir Oliver Lodge, a natural scientist of England, than whom no greater lives to-day, has just given to the world his thoughts on the subject of immortality. They are based entirely upon modern science. Nature is transitory, he says, always changing; but there is something within every assemblage of matter, a formative power, which is permanent. Thus the body is changing every instant, putting off and putting on material elements continuously, but something is constantly active within which is not transitory, and which determines the form and functions of the body itself in all its transitions of growth, preservation, and decay. This persistent formative presence and power, clothing itself in a body out of the elements of nature, he calls the soul. To quote his own words, he says:—

> We call it life, we call it soul, we call it by various names, and we do not know what it is. But common sense rebels against its being "nothing"; nor has any genuine science presumed to declare that it is purely imaginary. (*Hibbert Journal*, Vol. VI., p. 297.)

Then he defines the soul as follows:—

> The soul is that controlling and guiding principle which is responsible for our personal expression and for the construction of the body, under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. The body is its instrument or organ, enabling it to receive and to convey physical impressions, and to affect and be affected by matter and energy. (*Ibid.*, p. 298.)
>
> When the body is destroyed, therefore, the soul disappears from physical ken; when the body is impaired, its function is interfered with, and the soul's physical reaction becomes feeble and unsatisfactory. Thus has arisen the popular misconception that the soul of a slain person, or of a

cripple or paralytic, has been destroyed or damaged; whereas only its instrument of manifestation need have been affected. The kind of evils which really assault and hurt the soul belong to a different category. (*Ibid.*, p. 298.)

Emanuel Swedenborg, who was also a natural scientist, and whose greatness as such is now beginning to be more generally appreciated, taught all of this, and a great deal more that is entirely consistent with it. Indeed, all of Swedenborg's teachings are in harmony with the truths of natural science, and in accord with the genuine truths of the Sacred Scriptures. Science and revelation are always rationally harmonized and made mutually helpful in his writings.

Sir Oliver Lodge further calls attention to the fact that it is unscientific to assume that what is *non-manifest* is therefore *non-existent.* There are multitudes of things unseen and unknown all about us, even in this world. The human race is hardly yet aware of the ether of space. Indeed, he shows that the whole process of creation and existence consists in the invisible and intangible, coming forth to view out of the ether and the air. Modern science does not yet know what this matter is with which life clothes itself; from the invisible and almost imperceptible gases of the chemist and the still more hidden ethers of the physicist the assemblages of matter are made by energy, life, or the soul. So the universe comes to our consciousness by wonderful operations of the Creator, the visible from the invisible, the known from the unknown.

Swedenborg shows how this is accomplished, namely, by means of vortices, or centers, of Divine energy, of the Divine life, acting in the very inmost and purest substances of nature. As they first appear we call them suns and stars, whence atmospheres proceed, and these atmospheres by pressures, cohesions, and by chemical combinations, come to rest in nebulæ, and finally in planets, upon one of which we live. But even so, upon this planet, the process of creation continues in the work of preservation, growth, decay, and constant transition. The life continually comes from the Lord the Creator inwardly through

the soul and outwardly through the spiritual and natural universe, by means of suns and atmospheres. Thus the invisible is constantly being made visible by material means. But, as Oliver Lodge suggests, there is no reason to suppose that the process will cease when the body is separated from the soul. The Creator may still continue to make invisible things visible and tangible and useful, for impression and expression and communication, soul with soul, but by spiritual means, when the material means are separated, when the earthly body is laid aside as no longer needed.

So we may think of a spiritual body which becomes visible in the spiritual world. It exists and is the soul's own presence everywhere in our earthly bodies now. It is the soul's own organism, which does the seeing, hearing, and feeling always within the material sensories. Hence when the material covering, gathered by the soul, breaks down and returns to its constituent elements of nature, the spiritual body and sensories go right on with their functions in the spiritual world. Then a spiritual plane of creation now invisible is revealed, made visible, audible, tangible to the eyes, ears, and touch of the spiritual body.

This, then, is the fundamental condition of immortality—a real spiritual world, in which the soul has always lived unconsciously, is made perceptible in a manner similar to that in which this world has been revealed through our earthly senses. The sun shines, but no longer by material means. It is the sun itself which has been clothed in matter for us here. There it is the pure energy or life of the Divine creative love and wisdom itself operating upon us and our surroundings by spiritual means, unclothed by the assemblages of matter with which we are so familiar. It is therefore more glorious and more efficient. Its atmospheres convey the light and heat, or energies, for external seeing and feeling as well as those for internal thought and affection. Hence they act under one impulse in perfect unity and correspondence. What we love within the soul we enjoy without; what we think of we see also, and can touch and hear;

and what we work over in our minds we can simultaneously fashion with our hands. Here the mind and body work together at the best somewhat clumsily, by processes of action and reaction, because they are two and distinct, one belonging to the spiritual world and the other to the natural; and the natural is very inferior to the spiritual; but hereafter they will work as one, because they both belong to the spiritual world and are one, the inside and outside, as it were, of the same organism. The spiritual body is the soul's perfect expression in outward form. Its garments are the expressions of the wisdom which clothes the thoughts in beauty; its house and furniture and garden, with flowers, shrubs, trees, fountains, perhaps, and various ornaments, are freely provided by the Lord in perfect correspondence with the character, and with the uses which one performs in the community.

Thus cities and outlying countries appear in external form according to the internal states of life and character of those who inhabit them; for it is all spiritually substantial, and perfectly adapted to the uses of the soul. Here there is a degree of correspondence of garments, houses, gardens, cities, and country with the tastes and occupations of the inhabitants; the minds of men seek expression in material surroundings, but matter and natural law yield slowly, and through toil and difficulties to the will of man. Nevertheless, the transformations wrought by patient industry are wonderful. Think of the magnificence of some of our modern cities with towering edifices and palatial residences; with subways and elevated railways conveying multitudes to and fro; with marvellous tunnels beneath harbors, rivers, and mountains. Think of the great steamships covering the oceans, and the electric cables conveying messages beneath their waves from continent to continent, around the whole earth, and wireless telegraphy filling the ethereal atmosphere with messages of love, friendship, business, or human enlightenment. Think of the ceaseless whirl of machinery everywhere with its output of material wealth flowing continuously with increasing streams.

If mind can express itself so powerfully in reluctant matter here, what may we not expect of it hereafter, working in the substances of its own spiritual world, of which it is itself a vital part, and in which there is no such distinction between soul and body and mind and matter as we are now accustomed to: when the external acts with the internal instantly and perfectly because they are one; when a cloud in the mind obscures the shining of the sun in the sky; when an impure thought flashes an unholy fire in the eye and stains the garments; when new perceptions of Divine truth open new windows in the house to let in the sunshine of heaven, and new intelligences spring up in the thoughts and with them new flowers and fruits appear in the garden; when thoughts of loved ones with desire to see them bring their presence, because the experiences of the mind and of the body are the inside and the outside of the same thing, or as philosophers would say the subjective and objective worlds are one.

We think of this material world and our material bodies as precious and often beautiful, and we shrink from the loss of them by death as the greatest of evils; but, after all, their only real value and beauty is in giving expression to the spiritual world and to the soul. If the spiritual world were not constantly clothing itself, by what Oliver Lodge designates a formative principle, matter would be a formless and invisible chaos; and if the soul were not flowing constantly into the body there would be no sight in the eye, no hearing in the ear, no taste in the mouth, no touch in the hand, no smile of love in the face, no happiness of human service and companionship, no blessed relations of husband and wife, of parents and children, of friends and companions; there would be no human society, no state, no church; for souls, not bodies, do all these things; mind does it all, and matter is only the instrument. And what a clumsy instrument it is at the best with its time and space fixed by the revolutions of the earth upon its axis and around the sun. What limitations it constantly imposes upon us. How are we forever hurrying to catch a train to go somewhere in

material space, or to meet an appointment in material time; forever hastening to complete the day's duties before the setting of the sun or the close of the week, the month, the year. And the more the mind grows the more it feels the pressure of these limitations, for the more it then thinks of and desires to accomplish. So the soul outgrows the body and finds this world a prison. The busier the thoughts the shorter the days and the hours seem. The larger the heart grows, the more people it loves and wishes to be with all the time; but earthly duties scatter us to the four winds; the husband and father must leave his home, perhaps, and travel across continents and oceans to support his family; and the wife and children must get along for weeks and months without him. A family is scarcely grown into the full happiness of loving one another before they must be scattered. One goes to New York or Washington, another to the Pacific, to the Philippines, perhaps. What a hindrance to human relations and happiness, to real living together in love, these earthly limitations of time and space become. And they never let us really come together; there is always a veil of matter between, whether we speak by telephone, or by word of mouth, vibrating atmospheres and the tremulations of earthly senses intervene. We never see eye to eye; we never can be quite sure of the meaning, or never catch the fullest meaning of the messages exchanged.

> We are spirits clad in veils;
> Man by man was never seen;
> All our deep communing fails
> To remove the shadowy screen.

Death alone can remove the veils from all faces, and the covering cast over all people. We never really meet our friends and loved ones here. It is hereafter, not here, that we shall meet and know each other as we really are, and fully understand the love and friendships which have here begun.

Hereafter there can be no such separations as we have endured here, for with matter, material time and space will have

disappeared, and the mind's own time and space will exist untrammeled. Every one, and the spiritual essence of everything, is near in spirit when we love it, and is far removed in the degree of our aversion. Here we must be associated with many whom we cannot love, and with some to whose characters we feel a strong repulsion. Hereafter the spiritual separation will appear as great as it really is. But loved ones cannot be separated; and the nearness of every blessed human relation will appear as it really is in spirit and in truth.

This suggests how the good and evil are separated forever hereafter. Even here they have been separating in the spirit of their living, and, so far as practicable, have sought their own kind as associates and friends. They have felt at home with their like. Hereafter, no earthly pursuits and considerations will interfere with these choices; the underlying spiritual conditions will become manifest, and we shall be at home, perfectly at home, each with his own kind of associates in evil, or with his own kind of friends and loved ones in good.

From this it is easy to catch glimpses at least of the occupations of the hereafter. The love which has ruled a man's activities here, and governed their quality, will continue to rule and govern them, only they will be divested of material forms of expression. Man is not changed by death; but, being set free from these material limitations, his delights are found in corresponding spiritual things. Earthly delights are changed into corresponding heavenly delights. For instance, if he has delighted in the Divine order of creation, and loved to obey the laws of nature, of society, and of his country here, and has thus loved to be useful, he will love the Divine order of eternal life, and gladly obey the laws of the spirit, of the heavenly society to which he will then belong, and of the Lord's kingdom which will then be his country. But if he has not delighted here in the order of creation, and has been obedient only from necessity, in order to escape disease and suffering in the flesh, and dishonor and shame in society, and punishment as a criminal in the state, hereafter, those restraints will be turned into corre-

sponding miseries; for that is a miserable kind of life to live even here; it has none of the joys of a noble and free manhood. Consequently hereafter he will live contrary to the Divine order of eternity; he will keep the laws of spirit only so far as is necessary to exist at all; he will be a member of an infernal society only because it is more miserable to live alone; and he will do only what is necessary for the maintenance of that society in its external forms. There will be no internal love and sympathy.

So in both directions, whether it be from the heavenly motives and delights of love or from the infernal motives of selfishness and for such miserable satisfactions as self-interest can secure, the occupations hereafter have the same spiritual and human essence as the occupations here, but without the material forms of expression and of gratification. Hence men must be classified and completely separated hereafter according to motives or loves and the delights of the loves. Here either kind of love, and all sorts of motives, can be put into the same material occupations by all sorts of people in the same city and the same workshop, because the material form is separate from the spirit, and neutral. But hereafter the external form and the internal love must both be spiritual. Indeed, they must be one and inseparable, as we have seen,— good and beautiful, true and wise, within and without, in heaven; but evil and hideous, false and foolish in hell. Nevertheless, all must be occupied hereafter, for if one lives as a human mind he must be actively occupied with the thoughts of the affections of his heart and with giving expression to them in words and deeds.

And the institutions in which human life finds orderly expression here, and with which all occupations are associated — they are essentially spiritual and eternal, for they are not material; matter, as we have seen, is only the means of their earthly expression now. A nation is not an aggregation of farms, factories, and cities, railroads, steamships, telegraphs, and telephones, schools, colleges, and churches as buildings of wood, stone, and iron, but of human beings who use all these

things for human purposes; the human beings and the human purposes are in the spiritual world, and continue there, when through death the material forms of expression and communications are removed. The various activities of human soicety go on and increase in power and usefulness. The institutions of civil government are unfolded in higher forms and endless variety. There are rulers, judges, and innumerable offices of citizenship in heaven, although there are no lawbreakers; for there are questions of human relationship and duty in which the wise must instruct and lead the less wise. The institutions of learning and of education excel those of this life; for those who have been studious here from love of it, there have oppotunities for study and for endless progress. And the multitudes of infants and children passing out of the homes and schools of earth enter the homes and schools of the angels, who are untiring and perfectly wise in educating them for life in heaven. And are we not all children in our needs of education and preparation for our heavenly occupations, not only when we pass on, but also now every day? So among the educational institutions and occupations of the spiritual world may be classed the constant care of our guardian angels, who deep within our earthly consciousness are inspiring our hearts with holy aspirations, stimulating the conscience, and keeping us free by giving us the power needed in every temptation trial to resist the assaults of evil spirits.

The industrial institutions of heaven also are most perfectly organized; but it is to be remembered that industry there is always spiritual, the industry of loving and serving the Lord and the neighbor. The expression of this in outward forms of usefulness results in art and architecture and every useful discovery and invention in its first principles. Indeed, if there were time it could be shown from the teachings of the New Church that every industry here has its origin and constant inspiration from those heavenly institutions; for as the mind of the individual must first desire and plan, before the hands can execute, so in a universal way the spiritual world is always

the world of causes and the natural world that of effects. The art, architecture, and various industrial institutions of heaven are always thus influencing, or flowing down into the corresponding industries of this world through the minds of the workers there into the minds of those here; and the progress here goes hand in hand with the deeper, more enlightened, and more loving and glorious progress there. They are, indeed, thus inwardly united and one.

The deepest, sweetest, and holiest of all human institutions is marriage. Nothing of its precious treasures can ever be lost. From it comes the home and all that is best and most useful and satisfying in earthly society. It is the institution of love itself in all its sacredness hid in the presence of the Creator. Hence the Divine injunction saying, "What God hath joined together let not man put asunder." From it is born all other kinds of love; and around the marriage relation and the home are arranged by Divine order all other human relations and institutions. The husband and wife together constitute the elemental unit of society and of the state here. It cannot be otherwise hereafter. For love is indeed spiritual, an activity of the soul, aye, the soul's very substance; and, therefore, permanent, enduring — to obliterate it or its marriage condition would be to annihilate the soul itself, and deny its immortality. Marriage is a union of minds, of hearts, which have been created for each other. Here again it is to be remembered that the body is only the imperfect instrument of the soul's expression and union with its mate; and marriage can reach its completion only when the veil of the flesh has been removed. Here many mistakes are made in the identity of husband and wife doubtless; not all earthly marriages are made by the Lord, not all who live thus together on earth belong to each other in heaven. But entrance into a true marriage with one's own is entrance into heaven, and no one can ever enter into heaven without it.

This is the deeper meaning of the Lord's words to the Sadducees concerning immortality. Earthly marrying and giving

in marriage for earthly purposes, even to the number of seven husbands, is no argument against the resurrection, and this union of souls hereafter made one by immortal love. How well Browning puts it in "The Ring and the Book" (vii. 1):—

> 'Tis there they neither marry nor are given
> In marriage, but are as the angels: right,
> Oh, how right that is, how like Jesus Christ
> To say that! Marriage-making for the earth,
> With gold so much,— birth, power, repute so much,
> Or beauty, youth so much, in lack of these!
> Be as the angels rather, who, apart,
> Know themselves into one, are found at length
> Married, but marry never, no, nor given
> In marriage; they are man and wife at once
> When the true time is.

H. CLINTON HAY.

ANIMALS AND MEN.

THE always interesting subject of animals and men has lately been brought to our notice in two quite different ways: by a little book by Ernest Thomson Seton, "The Natural History of the Ten Commandments"; and by a review in *The Hibbert Journal* of "The Religion of Nature," by E. Kay Robinson.

Mr. Seton starts with the belief of ancient and modern philosophers in the organic unity of the universe, and narrowing his attention to one phase of the subject, says: "Years ago I set for my theory that: The Ten Commandments are not *arbitrary laws given to man*, but are *fundamental laws of all highly developed animals*." He then seeks to prove that the Ten Commandments are unwritten laws of animal life, by showing that the breaking of the Commandments is attended with disastrous effects either to the individual animal that offends, or in a slower, deeper way, to the race to which the offender belongs.

The consideration begins with the short precepts of the second group, and first with the Command against disobedience. The application of this law to animal life is illustrated by the necessity for the obedience of chickens and of young of other kinds to the warning of their mother, or to her call to food. The harmful effects of disobedience to the mother's warning or call are plain.

The Command against murder, in relation to animals, is considered only as applying to taking the life of one's own species. While the evidence in this case is hardly so good as in the case of the law preceding, it is shown that among beasts of prey the eating of their own kind is the exception, and that among other animals fights with their own kind are less often pushed to a fatal result than with members of another species.

The Command against impurity is discussed at considerable length, and various degrees of approach to true monogamic

marriage are noted, the general conclusion being that with such approach the strength and permanent increase of a species is insured. The fact is noted that domestication with many species destroys the purer mating instincts of the wild state. But the pigeon is cited as a noble exception, absolutely true to its mate under any and all conditions. "What wonder," says Mr. Seton, "that Gadow, the distinguished ornithologist, should proclaim the pigeons the birds of the future, implying that when, under the relentless unwritten laws, all other species shall have paid the penalty and run themselves out, the pigeons will be happily possessing the earth."

The Command against stealing as applied to animals Mr. Seton states thus: "The producer owns the product; unproduced property belongs to the first who discovers and possesses it." His discussion of this law is interesting, and contains information new to most readers in regard to the marks of ownership which animals put upon their property. The scent marks with which many kinds of animals establish ownership to buried food are considered, and the ways in which some animals mark their hunting grounds. The ownership established by these marks it is claimed is generally respected. The bad effects of disobedience are the danger of immediate punishment to the individual, and the gradual loss of the instinct of providing the necessities of life in normal ways by individual effort.

The Command against false witness is illustrated by the importance of truthfulness among hunting dogs in announcing that they have found the trail. The principle is further illustrated by a story which may be true, but few attested facts are cited. The treatment of the Command against coveting is also meagre and not forcible.

Here, Mr. Seton tells us, he for a time thought that he must stop in his attempt to trace the Commandments in animal life. It seemed hopeless to find any place in animal life for the first Commandments, which require worship of God, reverence for His name, and observance of His day, except, indeed, as this last Command may be recognized in the need of all created

things for periods of rest. But later the naturalist had a new thought, and he adds a number of interesting anecdotes which he thinks show in animals an upward looking and reaching out to a higher power, which may be the beginning of spiritual reverence and worship. The anecdotes all tell of cases when in extreme danger from natural enemies animals have thrown themselves upon the protection of man whom ordinarily they would have feared most of all.

In one way we greatly enjoy this little book, as an illustration of the important truth that "the Ten Commandments are not arbitrary laws given to man, but are fundamental laws of all highly developed animals." We would like to see this truth stated still more strongly. If the Commandments are Divine laws, they must express essential qualities of the Divine nature, and must therefore express essential principles of orderly and happy life for all the Lord's creation, for animals and plants and inanimate nature as well as for human beings. We enjoy the book for the help which it gives us to realize that the Ten Commandments are not arbitrary, but that they are natural, essential, universal laws, based upon the nature of things because upon the nature of God.

With this excellence we find a marked weakness in Mr. Seton's book, one which it has in common with many other studies of animal life. It fails to see clearly and to keep in view the essential distinction between animals and men, which is made clear only in the doctrines of the New Church. It is so easy to think because certain actions of animals are similar in outward appearance to actions of human beings, that they are inwardly the same, when in fact there is an absolute and impassable distinction between them. It is easy to attribute to animals a moral responsibility which they do not at all possess. Moral responsibility implies the ability to rise to a higher plane of mind from which one can look up to God, and from which he can look down upon himself and control his desires according to what he sees is right. Human beings alone have this power. Animals may do things similar in outward appearance, but their

acts are without rational thought and moral purpose. They are done from instinct. They are the acting out of impulse from the spiritual world, without rational or moral responsibility.

The absence of interior thought in animals with its power of self-reflection is made plain in the instruction of a heavenly teacher quoted by Swedenborg. This teacher asked in regard to spiders, bees, hornets, silk-worms, and other insects, whether as they build their nests and spin, they think in their little heads that they are doing so and so, for this and that reason, to accomplish such and such results. It is the same, the teacher declared, with larger animals. Perceiving that his hearers were still in doubt, because the actions of animals are so similar to those of men, the heavenly teacher added:—

> Every beast, every bird, every fish, reptile, and insect, has its own natural, sensual, and corporeal love, the dwelling-places of which are their heads, and the brains therein; through these, the spiritual world flows into the senses of their body immediately, and through them determines the actions; which is the reason why the senses of their body are much more exquisite than those of men. This influx from the spiritual world is what is called instinct, and it is called instinct because it exists without intermediate thought; there are also things accessory to instinct, coming from habit. But their love, through which, from the spiritual world, comes the determination to actions, is a love only for nutrition and propagation, not for any knowledge, intelligence, and wisdom, by means of which love is successively developed with men. (True Christian Religion, 335.)

In another place, explaining the essential difference between the actions of animals and men, Swedenborg says:—

> A beast does not know and understand its own actions, and yet it acts, for it acts by an influx from the spiritual world; and such action is instinct. It is imagined that a beast thinks from the understanding what to act; but this is by no means the case: it is compelled to act solely by the natural love which is in it from creation, with the assistance of the senses of the body. . . . The reason why beasts act according to the laws of order inscribed on their nature, and some beasts in a moral and rational manner, differently from many men, is because their understanding is in blind obedience to the desires of their will, and thence they are not able to per-

vert those desires by depraved reasonings, as men do. . . . The life of a beast may be compared with a sleep-walker, who walks and acts by virtue of the will while the understanding sleeps; and also with a blind man, who walks through the streets with a dog leading him; and also with an idiot, who from custom and the habit thence acquired, does his work in a regular manner. It may likewise be compared with a person void of memory, and thence deprived of understanding, who still knows or learns how to clothe himself, to eat the food which he prefers, to love the sex, to walk the streets from house to house, and to do such things as soothe the senses and indulge the flesh, by the allurements and pleasures of which he is drawn along, though he does not think, and thence cannot speak. From these considerations it is evident, how much they are mistaken who believe beasts to be endowed with rationality, and only to be distinguished from men by their external figure and by their not being able to express by speech the rational things which inwardly occupy their thoughts; from which fallacies many even conclude, that if a man lives after death, beasts will do so too; and, on the contrary, that if beasts do not live after death, neither will man; besides other dreams, arising from ignorance in regard to the will and understanding, and also in regard to degrees; by the aid of which, as steps of ascent, the mind of man mounts up to heaven. (Intercourse between the Soul and Body, 15.)

One more quotation must suffice:—

Man, differently from brute animals, can think about heaven and God, and can thus be elevated above himself; consequently can, through love, be conjoined with the Lord, and so cannot but live to eternity. . . . It is the ultimate degree of life, which is called the outward or natural man, by which man is like animals as to concupiscences and phantasies; and it is the second degree, which is called the inward and the rational man, by which man is above animals, for by this he is able to think and to will what is good and true, and to command the natural man, by restraining and also rejecting its concupiscences and the phantasies thence derived, and, moreover, by reflecting within himself concerning heaven, yea, concerning the Divine, which brute animals cannot do at all. And the third degree of life is what is most unknown to man, although it is that through which the Lord flows into the rational mind, whence he has the faculty of thinking as a man, and also conscience, and perception of what is good and true, and also elevation from the Lord towards Himself. (Arcana Cœlestia, 3747.)

Much more might be quoted from Swedenborg, but these extracts are perhaps sufficient to show the care that should be

exercised against being misled by the outward similarity between the actions of animals and men, to attribute to the former a rational and moral quality which they do not possess. If animals keep the Ten Commandments it is from instinct, because the principles of the Ten Commandments are universal and pervade all nature. An animal can have no consciousness of keeping a Divine Commandment, no moral victory in keeping it, no moral guilt in breaking it.

It is here that we find Mr. Seton's book unsatisfactory, because he does not make this distinction clear. He does, indeed, say in speaking of the obedience of young animals: "This action on the part of the young is purely instinctive, which means that the law of obedience has been a long, long time in successful operation." And again in discussing the Command forbidding murder he asks what makes an animal less likely to kill one of his own kind, and answers: "Obviously not a reasoned-out conclusion, but a deep instinctive feeling — the recognition of the unwritten law against unnecessarily killing one's own kind." We should like to see the distinction more clearly drawn between obedience to the Commandments with moral and religious purpose by human beings, and the instinctive, mechanical obedience of the lower orders of creation. The failure to keep the moral act of a human being absolutely distinct from the seemingly moral acts of animals and lower nature is shown where immorality in its "broadest sense" is defined as "the deflection of any natural power, member, or instinct from its proper purpose to one that works harm for the species"; and again where acts of animals are called "sin." Such use of words does not help to a clear understanding of our peculiarly human gifts, which enable us to know God, and make us spiritual and immortal beings.

We turn now to Robinson's "The Religion of Nature," although in this case we have before us only the appreciative review of the book by John W. Mattinson, in *The Hibbert Journal* for October, 1907. Mr. Robinson believes that we have been led to false conclusions in regard to animal life, be-

cause we have too hastily assumed that outward similarity between animals and human beings necessarily indicates inward likeness.

The reviewer says:—

> The problem with which the author of this book attempts to deal is part of the larger question of the compatibility of the existence of evil with the belief in an almighty and all-loving God. . . . Here, then, is the contradiction to which our author confines his attention—Nature's apparent reign of terror and cruelty on the one hand, and the supposed beneficence of its Creator on the other.

He quotes the view of Romanes, that nature is one vast series of tortures and cruelties, only to reject it. He is not content to retain his faith in God, as he considers that many do, by taking refuge in a sort of unconscious dualism, or in an over-statement of what may be called the "theory of by-products." The author believes that in such views of animal suffering "observation has been confounded with inference, and that the facts are susceptible of a totally different interpretation." In other words, he believes that we have been too ready to assume from outward likenesses that animals experience pain and unhappiness as we do. He contends that they do not, and rests his belief on two propositions: (1) That animals are not self-conscious. (2) That only self-conscious beings can feel pain or unhappiness in any real sense.

The first of these propositions we readily accept as true, without need of the author's careful effort to show that the strongest instances of apparent moral sense and reasoning power of animals can be accounted for without recourse to the idea of self-consciousness. We are not sure that we should accept the author's explanation of such cases, which is not quoted at length by the reviewer. Still less are we impressed by his final argument, which seems convincing to the reviewer, namely, that self-consciousness could not be developed in animals because it would make them not more fit, but less fit for existence, and would be eliminated by the law of natural selection. The argument betrays a vital weakness of the theory of evolution as

held by Mr. Robinson and his reviewer. Judged from a merely material point of view many of the more delicate structures and finer developments of the higher animals render them less fit for the struggle for existence and under the theory of evolution should lead to their speedy extinction. Were it not for the fact that such delicate organisms do exist, the evolutionist would undoubtedly declare their existence impossible for the same reason that our author declares the development of self-consciousness to be impossible. It is obviously unsafe to attempt to reason in this way. But suppose that the author's view of self-consciousness and natural selection is true, how does he account for the fact that man, whom he doubtless regards as the highest product of evolution, is endowed with self-consciousness? Possibly we should find his answer to this question if the whole book were before us, for we are told that he treats of many incidental questions, among them "the nature of non-self-conscious pain, the purpose of development which it serves, the utilitarian origin of animal outcries and struggles, the dawn of self-consciousness in man."

We have digressed to show the unsatisfactory character of the arguments on which an evolutionist relies, but in the present case we need not quarrel with the arguments, for we are ready for our own reasons to grant the truth of the proposition which it is sought to prove, namely, "That animals are not self-conscious." It is clearly shown by Swedenborg in passages quoted above, and in many others, that animals have not the inner mind from which they could look up to God and look down upon themselves, which would make them rational and moral beings. The larger animals are as completely without this self-reflection as the spider, the bee, or the silk-worm. In this respect animals are like persons walking in their sleep.

In our study of Mr. Seton's book, we considered the bearing of this limitation of the animal's mind upon his actions; we have now to consider its bearing upon the animal's capacity to suffer pain or unhappiness. Mr. Robinson's reviewer admits that "it is very difficult for us to conceive what is the nature of

any real existence which is not also self-conscious, though we are well aware that there is such existence." He cites the case of Captain Semenoff at the battle of Tsushima, who, surrounded by disaster and severely wounded, suffered neither unhappiness nor pain. The shock of the firing, he says, had taken away self-consciousness. He cites the case of Livingstone in the jaws of the lion, operations under hypnotic suggestion, the indifference to bodily pain of ecstatics and fakirs, as examples of similar import.

We presume that the author uses these as illustrations only, and would not claim that the animal's normal state is really an hypnotic one. We are told that animals are easily hypnotized, that the practice is common in some countries of hypnotizing horses to insure their keeping quiet during shoeing. It may be that something of this sort may have a place with animals in their wild state. The snake in charming its prey may exercise a kind of hypnotism which may lessen or take away the sense of pain. The fact that animals can be hypnotized proves that their normal state is something different. Still this and the other illustrations are helpful as showing that there may be physical injury without a sense of pain. Sensation, as Swedenborg abundantly shows, is not a mere condition of flesh and nerve, but of the mind reaching out through the bodily senses for impressions. (See Arcana Cœlestia, 994, 995, and many other places.) It is a matter of common knowledge, that the degree of pain or of pleasure which one experiences from a given physical condition is largely a question of temperament, of mental development and state. Even among persons, all do not suffer alike from the same physical injury.

The question is how far this principle affects the suffering of animals. Is the second proposition of our author true, "That only self-conscious beings can feel pain or unhappiness in any real sense"? We are inclined to believe that Mr. Robinson and his reviewer claim too much for the theory. And we remember that if there is no capacity for suffering neither is there any capacity for pleasure. If both are taken from the animal crea-

tion we may fairly ask if the loss is not greater than the gain. Still we feel grateful for this contribution to the study of the subject, and believe that there is real value in it. Our habit of attributing human emotions and human thoughts to animals misleads us in judging of their suffering. Go back to what Swedenborg says about the nature of an animal's life: "A beast does not know and understand its own actions"; neither does it know and understand its own sensations. "A beast does not think, Here I am," a poor suffering creature, and so magnify its trouble. "The life of a beast may be compared with a sleep-walker," "with an idiot," "with a person void of memory." The suffering or unhappiness of the animal which is without the power of self-reflection is certainly of a different class from the suffering of a human being. This fact must have its place in a true understanding of the goodness of the Lord in creating animals and in appointing them to be the servants of men. It must have its place in our understanding of the eternal truth, that "the LORD is good to all; and His tender mercies are over all His works."

WILLIAM L. WORCESTER.

EDITORIAL DEPARTMENT.

THE COLLAPSE OF NEW ENGLAND THEOLOGY.

NEW ENGLAND theology is now a thing of the past. Dr. George A. Gordan, of the Old South Church, Boston, once among its chief strongholds, has delivered its funeral oration. He has pronounced it forever dead and buried. In the *Harvard Theological Review* (Vol. I., p. 127), is a profoundly scholarly article, entitled "The Collapse of the New England Theology," which states frankly the orthodoxy of the past and shows clearly that its day has gone, that it is no longer believed or believable. The New Church and the liberal denominations no longer have work to do in destructive criticism. That is attended to by its own children. The old trinitarian doctrine of salvation by faith alone has died a natural death, because the Lord has made His second coming, not in the flesh of a material body nor in the clouds of the material sky, but in the spirit of His own Divine Revelation and in the clouds of its letter. The Divine Word is thus beginning to shine, with a new light, and to be filled with a new glory of truth breaking forth, through the unfolding of the spiritual meaning which has always been concealed in its bosom.

Not that Dr. Gordon and his brethren yet see these deeper spiritual truths, embosomed in Divine Revelation, at all definitely as they are held in the New Church; but they see in the new light of reason diffused from them that the old teachings of the so-called orthodox denominations of the past are not true. And the condemnation of the New England theology as false carries with it the condemnation of Calvanism as a whole and of Augustinianism from which it descended.

Dr. Gordan might perhaps feel that this is stating the matter too strongly, that he has not said New England Theology, Calvinism, and Augustinianism have collapsed because they are false; he says rather that they are human statements of Divine Truth which the world has outgrown. But it is easy to see that he no longer believes

them himself, and that they are no longer accepted as true by New England and by the orthodox world. One step more of frankness and honesty is sufficient to bring us to the position this editorial suggests in saying that they are acknowledged as confessedly false. But let us consider some of Dr. Gordon's own statements; he asks:—

> How came this system of belief, dominant in our churches for more than one hundred and fifty years, suddenly in the last quarter of the nineteenth century to lose its hold upon thinking minds? What causes brought about its sudden and final collapse?
>
> In any fair account of this collapse, while the chief blame must lie with the system itself, some blame will be seen to attach to the state of the public mind. (*Harvard Theological Review*, Vol. I., p. 132.)

The public mind is then blamed for a loss of interest in such questions as the origin of sin and its permission in a universe governed by God, the nature of virtue, the character of love, the arbitrary decrees of the Most High, and the eternal economy of being. But is not this very loss of interest mainly due to the failure of New England and Calvinistic theology to give any rational answer to these questions? And so may we not let all the blame rest with the system itself, and have compassion on the public mind which suffered so long under its misguided teachers? Indeed, is it not because men began to think for themselves on these subjects that the collapse came?

Dr. Gordon's arraignment of the system is as mild as possible, as the following passage selected from many will show:—

> As is well known the New England theology, while derived from Calvin, dates from Augustine. . . . His idea of a race universally depraved, traced to the sin of Adam as its source, has been a ruling idea. His doctrine of salvation on the ground of Christ's atonement by irresistible grace calling into existence saving faith and securing the perseverance of the believer has been the ruling doctrine. His scheme of deliverance as originating in the decree of God, and as contemplating the redemption of only a part of the fallen and miserable race of man, has been the dominating scheme. From Augustine's day to this the traditional theology has never held the idea of anything other or better than the salvation of the remnant. (*Ibid.*, pp. 134, 135.)

It is the predestination of some to eternal evil which is now regarded as the most grievous error of this old theology in its own camp. It is the most conspicuous, perhaps, but the vicarious atonement involving a tripersonal God is the deeper and more fun-

damental falsity. This is practically ignored to-day where formerly it was constantly proclaimed. It is a subject, however, upon which Dr. Gordon is silent, although he maintains that he is a Trinitarian still and not a Unitarian. Predestination is discussed as follows:—

> One of the great merits claimed for New England divinity was its distinction between natural and moral ability. All men had the natural ability to repent of their sins and perfectly to keep the law of God; all men were without the moral ability. . . . It was mainly an apologetic device in aid of the theologian when hard pressed in other parts of his system. Why should God involve the whole race with Adam, and thus necessitate a first choice that was evil and an endless succession of choices all bad? The reply was that there was no necessity in the case; man had the natural power not to sin, the natural ability perfectly to meet the demands of moral law. Why should God elect only a portion of this fallen race to salvation, and thus exclude the rest? The reply was that God does not exclude the rest; they have the power to repent of their sins, to believe on Jesus Christ, to cast themselves upon God for salvation and be saved. But no man comes to God unless he is under the influence of the Holy Spirit, and why should the non-elect be left beyond the pale of the Spirit's influence? The reply is that they are without excuse in not coming to God without the aid of the Spirit, seeing they have the full natural ability to come. Thus ran the wretched riot of dialectical unreality. . . . The memory of that wild wilderness in which was no living thing, not even scorpions or flying plagues a wilderness predestined never to rejoice or blossom as the rose, is indeed a memory of the dire distress of the Christian Church in New England. (*Ibid.*, pp. 144, 145.)

The way in which the New Church meets this difficulty is by the great spiritual law of *remains;* namely, that in the helpless innocence of every infant soul of fallen humanity the Lord implants the rudiments of heavenly love and life, and sees to it that they shall be carefully stored up and remain. Thus every soul begins its spiritual career in the midst of the angels; the angels always guard and cherish these *remains*, and this is the "remnant" which the Lord predestines to heaven. It can always be appealed to in the moral and spiritual planes, and under Divine Providence is appealed to in every one; so every one has moral and spiritual ability and can be saved, although of a fallen race, and tempted and perhaps fallen in personal experience. Dr. Gordon catches a glimpse of this New-Church doctrine, for in this connection he says:—

> There is an impulse, often enough unliberated, in the rational nature of the soul, a reserve of energy in the form of capacity below the structure of evil habits to which the Christian appeal may sink. . . . The whole capacity of the soul is

not expressed in the current bad character. There is a capacity beneath the actual evil character, to which the sovereign moral appeal may come; a capacity which, when spoken to with might, may become a blazing power in which the evil character is consumned. (*Ibid.*, p. 144.)

But the New Church depends upon the risen and glorified Divine-Human Lord Jesus, now one with the Father to implant, preserve, and operate these *remains* for the salvation of men, when they believe on Him and coöperate with Him. Dr. Gordon catches no glimpses of this glorified Divine Human. And while he admits that most of his brethren have become Unitarians in this particular, which is indeed fundamental, he himself clings to the doctrine of the eternal Son, and declares himself to be one of a small remnant of Trinitarians.* But in doing this he so modifies the old doctrine as to make the Lord Jesus like other men in kind, and, while holding this view, in what way Dr. Gordon really differs from Unitarians it is difficult to see, as the following from an address reported with his consent in the *Congregationalist* for February 1:—

No theologian of the first rank ever called Jesus God. The confusion is endless on this subject. Jesus, according to the Nicene theologians, is the organ of the Eternal Son in the bosom of the Father, a unique organ, an ideal organ, a perfect organ in time. But we are all, in our way, organs of the Eternal Son, and the doctrine of the Trinity takes our race and our Lord back into God and consubstantiates our Lord Jesus and our race with the Eternal Son.

It is thus, by giving up the divinity of Jesus Christ, that modern orthodoxy is relieved of the embarrassing doctrine of tri-personality. Dr. Gordon explains his own trinitarianism in the same paper (*The Congregationalist and Christian World*), as follows:—

The Trinitarian vision of God is for the heart. Is there anything in God to meet the demand of the human parent, father or mother, under the weight of treasure and of fear? There is the Eternal Parent, the Eternal Father. Is there anything in God answering to the need of a son of man, in the power and the peril of the filial relation? There is the Eternal Son, in whose holy light and blessed obedience the Son of man may read the meaning of the august relationship in which he stands, and struggle to express that meaning in his life. For the human friend, is there anything in God? There is the Holy

* Dr. Gordon says: "Preachers in all communions have in large numbers turned from Trinitarianism. It is not publicly denied or discarded; it is secretly confessed to have become no part of the working philosophy of religion." (*Harvard Theological Review*, Vol. I., p. 165.)

Spirit, the Comforter, the Eternal Friend in the Godhead, Who is invading humanity — a never-ebbing tide, reconciling man to man, working towards the unity in diversity of which the Godhead is the infinite standard and goal.

There is here a reaching out, in the darkness of ignorance of the spiritual world, after the New-Church doctrine of the Divine Humanity. It is a recognition that God is a *Man*, the *Man*, from Whom all manhood and humanity comes, and in Whom it lives, and moves, and has being. But how this God-Man took to Himself a human nature when humanity had fallen away from Him and lost the image and likeness of Himself, how He met and overcame its evils, glorified and made it Divine to its lowest and last things, even to the flesh and the bones, that there might thus be a constant way of approach from God to man and from man to God, is not seen. And yet the need of a human organism is seen. The defect is that the distinctive functions of it in the Lord Jesus thus assumed, glorified and made one with the Father are lost sight of.

H. C. H.

HOW MAY THE LETTER OF THE WORD GAIN A FIXED PLACE IN THE MINDS OF OUR CHILDREN?

THE recent issues of the REVIEW have contained some very thoughtful and practical papers upon the methods and the material which should have place in the work of our Sunday-schools. Beginning with the original and striking address of Mr. Schreck upon "The Divine Provision for Graded Lessons in Religious Instruction," which was published in our April number, the consideration of the general topic was well continued in the discriminating and helpful essay of Mr. Robinson on "Teaching Youth at the Critical Age in the Sunday-School," and it happily culminated in the forceful showing by Mr. Wheeler of "The Vital Importance of Memorizing the Word," both the latter papers appearing in our issue for July.

And the fact that these essays were not prepared to form a series only emphasizes the weight and significance of their evident relation to each other. They all unite, as it were independently, in recognizing the letter of the Word, as the most important factor in the religious education of the child.

And here neither we nor the writers of these addresses should be misinterpreted. We all agree in viewing the letter of the Word as

the ultimate of Divine truth, wherein it rests in all its fulness and completeness. And we are repeatedly taught and shown by Swedenborg that all power lies in ultimates. Both the efficiency and the sufficiency of the letter of the Word is due to what is within it, and what can be made to shine forth from it, not all at once, but by little and little to all eternity with ever-increasing fulness.

Therefore the promised second coming of the Lord which has not only been outwardly accomplished, but is still taking place with individual souls, is a coming "in the clouds of heaven" — in the letter of the Word — "with power and great glory."

And with this truth before our minds it is impossible for us to overestimate the value of the letter of the Word as affording an ever-ready instrumentality in the religious education of the child. The more familiar he can be made with the letter of the Word the more effectively can the Lord reach him in His coming as the Spirit of truth to lead him to an interior and comprehensive grasp of the whole domain of truth. The letter of the Word stored in the memory of the child, the youth and the man, forms a plane into which heaven can enter and by means of which heavenly influences can reach down into the minds, and thence into the lives, of those who are open to them. And if the coming of the Lord to men, with power and great glory, is to be "in the clouds of heaven,"— in the letter of the Word, — then must the letter of the Word be present in the mind as the vehicle of His coming, for we are taught that "He maketh the clouds His chariot." (Ps. civ. 3.)

All this suggests no exclusion from the work done in the Sunday-school of that volume of heavenly truth which the Lord has given us through the instrumentality of Swedenborg. In a simple elementary way the leading doctrines of the New Church should enter in to the earliest instruction given to the child. That the Father to whom we pray is in the Lord Jesus Christ as our souls are in our bodies; that the Sacred Scriptures are not like other books, but are in the truest sense the Word of the Lord through which He speaks to us about things that we can learn nowhere else; that the Ten Commandments are given us as complete and ever-expanding rules of life telling us explicitly of our duty to the Lord, and to each other; that we are spiritual beings, created to live forever in a spiritual world which is the counterpart of this; and that death is but the laying aside of the earthly body in order that we may enter that world: — these are

truths which the child can grasp at the very beginning of his intelligent life, and which, when received, will form the basis of later thought, reflection, and action. They cannot fail to hold an important place among the *remains*, the storing of which is so vital to his future well-being.

And all through the period of childhood and youth,— the period when definite religious instruction is being received,— the inestimable wealth of truth which we have in the writings of Swedenborg can be drawn upon to enrich that instruction, to give it breadth, soundness, and stability. An acquaintance with these writings is absolutely needful toward preparing the way for the infilling of the letter of the Word with spirit and life. That the Word may do its most effective work for men there must be present with them some degree of intelligence respecting the nature of the spiritual sense and respecting the law of correspondence between the world of nature and the world of mind. In mature years the nature and amount of the food which the Lord's Word can afford to us must largely depend upon the possibility of its being opened to our understandings and our hearts. "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" was the comment of the disciples whom the Lord joined in their walk from Jerusalem to Emmaus after His resurrection, and whose "eyes were holden" that they did not know Him. And it is of beautiful significance that it was after He had opened the Scriptures that He sat at meat with them and "was known of them in the breaking of bread."

And now as to the methods by which the letter of the Word is to be stored up in the mind of the child. There are portions of it which are especially adapted to being memorized, and memorized with literal exactness. And there are other portions which, while not so adapted, should yet, in substance and outline, gain a definite and permanent place in the child's memory. In a well-arranged system of graded instruction, room should be found and means provided for dealing with both of these portions. The work of memorizing the Word can be entered upon at once and may be continued through all the lower grades of instruction. And the youngest children can begin a familiar acquaintance with the other parts of the Word through the simple Bible stories which will be told and read to them.

But it is doubtful if, in either of these directions, very thorough

work can be done in the average Sunday-school, without the earnest aid of the parents. Especially is this true of the memorizing of the Word. Those children are exceptional who will come to the school with a well-prepared lesson, without the intervention of the home. The story or the assigned chapter from the Word, may be read during the school hour and if the teacher is able to keep the attention of the children its main features may be impressed upon their memories. But the verses from the Word which are to be repeated with exactness, must — at least, under present methods — be carefully studied in advance.

But there is another method, as yet largely untried, the adoption of which would involve a very general memorizing by the children of large portions of the letter of the Word. And it is a method which seems to us to have everything in its favor. The ordinary committing of the Word to memory is a task. In a distant past it was sometimes made a punishment, with the sad, but very natural result that what was so used was ever after regarded with aversion. But, by the method we have in mind, it would cease to be a task, and in most cases would become a pleasure and delight.

The method we have to propose may be outlined thus:—

Let this portion of what has been regarded as the work of the Sunday-school be largely relegated to the church service. Let every effort be made to have the children present at the church service as participants in it. Let it be a duty of the Sunday-school to give instruction and training for this participation, and to press home upon the children that they have a responsibility in the maintenance of the service.

For years our Sunday-school organizations have been combatting the idea that the school is in any sense a substitute for the church. If they have not been altogether successful in this contention, it is because the work and attitude of the school itself have often failed to support the claim that has been made. In too many instances the Sunday-school has come to be practically regarded as the children's church, and to stand in the place of the body it should serve.

This may not be largely true. We trust it is not. But that it should be true at all, reveals a tendency that should be checked, and checked in practical ways. And it seems to us that no more practical way can be devised than that of making the children earnest and active participants in the church service, and making it a feature

of the work of the Sunday-school to prepare them to be such. This could not fail to have the effect of keeping constantly before the school the important fact that it is but an adjunct of the church and in no sense a substitute for it.

And now as to the effectiveness of an active participation in the church service in storing the memory of the child with considerable portions of the letter of the Word. Childhood is the period for memorizing, and for memorizing with very little effort. It is the time when the senses are peculiarly open and active. Through them the child is gathering in knowledge, is storing up all kinds of information, largely for future use. Whatever comes into his life and awakens his interest, makes a deep and lasting impression upon his mind. What is frequently, and especially what is statedly, repeated fixes itself in the memory and is rarely, if ever, effaced.

With facts like these in mind, facts which any one can verify in his own experience — the effectiveness of the constant repetition of stated portions of the Word in impressing them upon the memory of the child can hardly be called in question. And if we add to this the strong sphere of the worshipping assembly of which the child becomes an active part, we cannot fail to see how favorable are the conditions under which he may be brought while the Word is gaining a fixed place in his memory.

All this implies that the church service is drawn from the letter of the Word. Such is largely the fact with all our varied forms of service in the New Church. The opening sentences, the responsive readings, the happily arranged responsive services, which include the Commandments and Blessings, the Psalter, and the "selections" to be sung, are all the Word, pure and simple. More prayers from the Word would further enrich the service and add to the material that might gain a fixed place in the memory of the child, although most, if not all, of these are already included in the Psalter. The use of well-chosen hymns increases the attractiveness of the service for children, and while their value is not to be compared with that of the letter of the Word, yet when, by frequent repetition, they gain a place in the memory they are likely to be held as a priceless possession in later years.

In thus dwelling upon the value of an active participation of our children in the church service and emphasizing the one point with which we started we have not lost sight of the many other and im-

mediate advantages which would result from such participation. It would be aside from our purpose, however, to attempt an enumeration of these advantages, and we feel sure that they will readily suggest themselves to our readers. We will only add that while they seem to us incalculable, perhaps their sum may be imperfectly estimated in this single thought. When we assemble to say "Our Father" and to assume the attitude which a deep grasp of the significance of these words must require, we are not likely to find any more effective outward help than the presence of little children who have come to participate in the service and who have been taught so to do.

W. H. M.

THE GENERAL CONVENTION.

THE meeting of the General Convention this year at Cleveland, Ohio, was an event of more than usual interest in the records of these meetings.

In the first place, the situation at Cleveland and the adjoining suburb, Lakewood, is in some respects unique. The Rev. Thomas A. King, during his pastorate of a few years, has so aroused the religious life of the two societies as to bring about the building of two new houses of worship, both of them well located and well appointed. Besides earnest and direct doctrinal preaching and teaching, a decidedly fresh development of sentiments and forms of devotion has been instrumental in producing hearty and effective combined effort. Thus the Convention found at the outset an atmosphere of religious devoutness and earnestness which was highly conducive to the spiritual usefulness of the meeting.

On the other hand, the Convention itself was filled with a spirit of initiative and progress that gave tone to all the proceedings.

The discussions in the Council of Ministers were marked by candor, freedom, and earnestness. The subjects introduced and the views expressed are well worth further study. The reports which have appeared in the *New-Church Messenger*, of the papers on "Marriage and Divorce," "Pragmatism," "Progress of Religious Thought," "Social Injustice and Evil," and "Mental Healing," present a useful summary of opinions set forth, and afford a good basis for further constructive thought in the church.

In the Convention the missionary spirit was more than usually active and effective. This spirit was stimulated by the work and influence of the General Council, and its subcommittee which had been active through the year formulating plans for coördinating, organizing, and directing the energies of the Convention to specific objects. The keynote of this movement was the evident purpose to do more effective missionary work in a wider field than has heretofore been occupied.

In the Young-People's League, whose meetings have brought so much vitality and so great an increase of attendance to the Convention in recent years, there was a strong current of missionary zeal which was illuminated by the manifest desire to cultivate among the members a deeper and fuller life of the church.

In the session of the Convention proper, besides action on routine matters, several measures of special importance were enacted looking to the employment of fresh energies. Deep interest was aroused by the extraordinary event of the removal of Swedenborg's body to Sweden. The genuine and widely-extended outburst of public interest in the event has awakened the Church to its opportunities in the use of a friendly press to distribute accurate information and carefully prepared statements about Swedenborg and his doctrines.

The reports of Convention Proceedings contained in the recently published Journal and the appearance in print of the various papers read and addresses given make it unnecessary for us to go into detail. It is sufficient to say that the Convention is becoming more and more the organized expression and instrument of the New Church at large. The aspirations, energies, and plans of individuals, localities, societies, and other bodies of the Church find expression in the Convention and are there brought into the focus of general discussion and combined action. An instance of this was the proposition that came from the Ohio Association to reorganize the Board of Missions. The animated and earnest discussion of this proposition served to concentrate the thought of the whole Church upon possible improvements of the work in this field. The action of the Convention in referring the subject to the General Council insures mature consideration of this and other cognate plans.

Another measure which furnishes the occasion for still wider conference and coöperation was the proposed Swedenborg Memorial Church in Stockholm. As the matter now stands the General

Council is authorized to consult and coöperate with the Church bodies in England and Sweden upon this subject.

We are glad to be able to note in this connection that a well-merited acknowledgment was made of the services of Mr. Alfred H. Stroh, the representative of the Swedenborg Scientific Association, and he was congratulated on the excellent and important work he has been doing in Sweden.

Among the meetings subsidiary to the Convention proper, special interest attaches to that of the Alumni Association of the Theological School and to the Conference on Education.

At the Alumni meeting the announcement was made that the Rev. William L. Worcester had been invited to become President of the School and Professor of Theology. Mr. Worcester has since accepted the former position, and has entered upon his duties with the hearty coöperation of all concerned in the welfare of the School.

The Conference on Education was a new feature, the outcome of the Convention Committee on Education. It suggests a useful method of concentrating the thought of the Church upon the all-important subject of higher New-Church education.

The meeting of the Sunday-School Association was well attended and enlivened with an earnest discussion of the methods of Sunday-school work. The increasing interest shown in the system of graded instruction argues favorably for steady and substantial improvements in this arm of the Church.

The Evidence Society took a new step in the direction of progress by appointing a Corresponding Secretary. The Society will thus be enabled to extend its work and to do it more systematically.

This rapid glance at these anniversary gatherings shows a note of progress and indicates an infusion of fresh energy into all the activities of the Church — most gratifying and encouraging features of the Convention as a whole and of each of its several branches. Such a review should lead us to look forward to the Convention meetings more and more for inspiration and guidance, and should make us realize that the doctrine of the Grand Man is the one above all, that brings us to the Lord as the true life of the Church.

L. F. H.

AN EARLY AND STRIKING RECOGNITION OF THE PURPOSE OF THE LORD'S SECOND COMING.

In a recent editorial utterance of *The Independent* treating of "Freedom and Tradition,"— in which the writer seeks to show that tradition has not been so binding in the past as many have presumed, and that prominent and oft-quoted theologians, among whom Jonathan Edwards was a conspicuous example, exercised very great freedom of thought,— we find a citation from John Milton, the author of "Paradise Lost," which impresses us as very remarkable. The editorial refers to him as one "whose most eloquent utterance bade us ever search for the mangled and scattered members of the virgin body of Truth," and then goes on to give his words as follows:—

> We have not yet found them all, Lords and Commons, nor ever shall do so till the Master's second coming. He shall bring together every joint and member, and shall mold them into an immortal feature of loveliness and perfection.

Here we see one of the greatest minds of the seventeenth century looking confidently forward to the "second coming" of the Lord as involving such a complete revelation of truth, that it shall stand forth as a perfect unsullied body, every part being so fitly joined to every other part that all shall form one beautiful harmonious whole. This certainly is just the coming which the Lord promised, for He said: "When He, the spirit of truth is come, He will guide you into all truth."

Here, as John Milton divined, was to be the end of search and the conclusion of doubt. Individual and fragmentary truths, drawn from the letter of Divine revelation, mangled through controversy and scattered by the laying of undue stress upon this and that point and the building of religious factions upon the views thus magnified — these were to be brought together at the Lord's second coming, and were all to be "molded into an immortal feature of loveliness and perfection."

Whatever may have been his views of the manner in which the Lord was to make this advent, he plainly discerned and tersely expressed its meaning and purpose. When he spoke the words we have

quoted, he was advocating the fullest liberty to "them that continue seeking," but in doing so he seems very clearly to have grasped the fact that such seeking could be made fully effective only by a new and complete revelation of truth from the Lord.

A hundred years after John Milton spoke these significant words, the Lord made His second coming. The human instrument through whom that coming was accomplished was Emanuel Swedenborg, a man who was outwardly prepared for his high mission by the well-nigh exhaustless researches in the domain of natural truth which the learned world is just now coming to recognize and measurably to appreciate, and who was inwardly prepared for that mission by being brought into an extensive and practical acquaintance with the realm of spirit through the opening of his spiritual senses, and further by the unfolding to him of the inner and essential meaning of the Sacred Scriptures, or Divine Word. Thus by being permitted to compass, as it were, the knowledge of the two worlds of our successive human living it was made possible for him to become the Lord's instrument in coming to the minds of men as "the spirit of truth" to guide them into "all truth." He was an humble instrument, who delighted to be known as "the servant of the Lord Jesus Christ;" but the service for which he was prepared, and, through his works, is permitted to perform, is a service that will only grow more exalted as the ages go by. As the thoughtful mind might presuppose the truths which he brought to the world as the herald of the Lord's second coming as the spirit of truth to lead men into all truth — these truths attest themselves to the open and rational mind. And it is an interesting and significant fact that the result so completely harmonizes with the almost prophetic words of Milton, "He shall bring together every joint and member [of the virgin body of Truth] and shall mold them into an immortal feature of loveliness and perfection." For in the light of the teachings now given us through the instrumentality of Swedenborg, the truth is indeed made to stand before the mind in all its entirety and in a form of perfect symmetry and beauty.

W. H. M.

BIBLICAL AND DOCTRINAL STUDIES.

MATTHEW XVIII. 15–35.

THE subjects treated of in this portion of the eighteenth chapter of the Gospel by Matthew have direct reference to man's life in the world, especially in his relation to his fellow man and his duty toward him.

The spiritual meaning of the Word, however, is applicable to man's internal life, in his relation to the Lord and his duty to the Lord. In the highest sense the Lord is our neighbor. The work of regeneration goes on in the internal man, unseen by the world, or those about us in the world, except so far as we bring heavenly principles into life. The Lord addressed his teachings principally to His disciples when He was with them in the world. These disciples saw the higher meaning of the Lord's words, which have reference to man's inner life very obscurely. These teachings, nevertheless, were a guide to them in their outward life as far as they understood them and obeyed them, and when we so apply them we can better understand their deeper or spiritual meaning.

The spiritual sense is within the literal sense of the Word and cannot be seen or understood apart from it. If we attempt to separate them or to treat the spiritual sense as an abstract thing, without reference to the letter of the Word, we shall be in danger of falsifying the Word, or injecting errors into our teachings. This may be said with reference to what is written in regard to a brother who trespasses or sins against his brother.

This passage has commonly been applied, and not improperly, to the relation between natural brothers, brothers in the family or in the church. By trespassing against or sinning is meant a violation of the law of charity or brotherly love. The remedy to be applied is plainly given by the Lord, and if it were followed by every man who has a grievance against another, much bad feeling and consequent estrangement would be avoided. "Go and tell him his fault between thee and him alone: if he hear thee, thou hast gained

thy brother." Instead of this, it is a very common practice for the aggrieved one to enter into judgment with his brother and to proclaim his fault or sin before the world. The one who has sinned may have done so ignorantly, or without intending to hurt or injure. If the knowledge of his sin or error is brought plainly before his mind, he may acknowledge it and make reparation and be restored to a state of charity or love. If, however, he denies the charge there is need of testimony beside that of the accuser. Two or three witnesses are to be called, or summoned, so that "every word may be established." "If he refuse to hear them," it is said, "Tell it unto the church; and if he refuse to hear the church, also, let him be unto thee as the Gentile and the publican." It has been suggested that the word church in this passage does not mean an ecclesiastical body or court. It would seem, however, that the obvious meaning of th word ought to be accepted in explaining the literal sense of the passage. There were laws to which the members of the Jewish Church were amenable, and offending members were subject to church discipline, and in the Christian Church there have been similar tribunals. It may be said that offences against the civil law must be tried by the civil courts, and offences against the moral law, or the law of God, can only be tried by the great judge of all; no human tribunal can ever settle them. The judgment which awaits every man after death will settle the question of his innocence or guilt. By telling it to the church we may understand the church in a natural sense. Certainly the Lord, in addressing His disciples, spoke to them of things known to them. They did not understand the meaning of the word "church" in a spiritual sense; that is, as meaning the heavenly goods and truths which constitute the church. If a member of the church acknowledges the laws and principles upon which the church is founded, he must govern his conduct by them. He cannot refuse to hear them, when he is accused of violating them. If he does, he places himself beyond the law, or outside of the church. That is the end of the matter so far as the church is concerned. The Lord did not prescribe any punishment for the offender. Now, as to the spiritual meaning of this passage, we may say that unless our internal or spiritual life be governed by the spirit of the Lord's teachings, which is contained in the inner or spiritual meaning of this passage, we shall not treat an offending brother after the manner pointed out in the Lord's words. It is not necessary that we under-

stand the full spiritual meaning of the passage in order to obey the literal injunction, but it is necessary, before we can fulfil their meaning, that we should know our own spiritual state, somewhat, at least, and our disposition towards a brother, and also our duty to him. There are two principles that constitute a genuine spiritual or heavenly life,— charity and faith. These two must be united and not act against each other. They are brothers. Genuine charity cannot act against faith, nor genuine faith against charity. But while our religious life is being perfected, one or the other of these principles may suffer. We have some idea of what genuine faith and charity are from what the Lord teaches, but either from ignorance or perversity, from self-knowledge or false charity, we trespass against the Lord and the neighbor. We have more truth than we obey, or bring into life, and we mingle our selfish love with the love of what is true and good, so that charity and faith are separated instead of being united. This is brought to our knowledge through conscience which is formed by means of truths. The voice of conscience is the voice of God in the human soul. When we confess our sin or trespass, after self-examination, we tell it to the church; but if we do not confess our sins and repent of them, there is no amendment of life, and we become as those who are outside of the pale of the church and insensible to all spiritual influences; we are as the heathen man and the publican, destitute of faith or conscience. In verse 18 we read: "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." These same words were said by the Lord to Peter and the other disciples who were present with Him, as we read in the sixteenth chapter of this gospel by Matthew. They are not to be understood in a personal sense or as giving power or authority to Peter, or any of the disciples, to bind or loose men's souls, as has been taught by some. They simply mean that by one's outward life or actual deeds, he confirms himself in good or evil. Man becomes a bond servant or slave to evil and falsity by his love of them and by his bringing them into act. On the other hand, he is set free, and actually comes into heavenly freedom by loving the truth and obeying it. In this passage by heaven we may understand the internal man and man's internal life, and by earth the external man and his life. We pray that the Lord's will may be "done on earth as it is in heaven."

We read further, in verses 19 and 20: "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name there am I in the midst of them." Here we may see that the literal sense alone, without doctrine to open it and explain it, cannot be understood and may be interpreted to teach falsity. The Lord's presence with men, whether they be few or many, is according to their state of life. He is present with the evil as well as with the good, but He is united or conjoined only with those who love the truth and live according to it. Two men may agree together to ask the Lord to grant their selfish desires which are not according to His will. Such a prayer He cannot grant; but if their prayer be for some holy and heavenly end He is ever ready to grant it. It might be supposed that the Lord's disciples would not ask anything of Him that He would not grant, as they are thought to have been good men, seeking only to do their Master's will, but when the mother of Zebedee's children asked that they might sit one on His right hand and the other on His left in His Kingdom, He said, "It is not mine to give, but for those for whom it is prepared of my Father." By the Father in this passage is meant the Divine Love itself, not a separate person.

The Lord's presence and conjunction are not granted to a chosen few only, but are given to all who love Him and believe in Him with the whole heart. Numbers, in the Word, have a spiritual significance. Two has reference to good, and three to truths. When good and truth are united in the human mind, the Lord dwells with man or is in the midst, or the inmost of his life. Those who worship in faith and love come into union or conjunction with Him. His name signifies the quality of His life. In verses 21 and 22, we read these words: "Then came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." The Lord's mercy is infinite and unceasing. From the Divine Truth alone all men would be condemned but the Lord's love and truth act as one. The common idea of forgiveness exercised by the Lord and by one man to another is that sin is remitted or removed or blotted out, and the consequences of sin are then no longer visited upon the sinner. But every violation of the Divine Law is followed by suffering of some kind. Repentance

does not remove this effect, but it prevents its continuance, so that as soon as man repents and ceases to do evil, he begins to feel the influence of the Divine Love which is everlasting. The Lord does not obliterate the past, but His love never ceases and His forgiveness consists in restoring man to a state of freedom. This should be the way that every man should act toward one who sins against him, forgiving him not only seven times, but "seventy times seven," or forever. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant and to those that remember His commandments to do them." (Ps. ciii. 17, 18.)

The remaining portion of this chapter is in the form of a parable, in further illustration of the law of forgiveness, in relation to obligations due from one man to another, and from man to the Lord Himself. Here it is necessary to refer again to the importance of true doctrine in the interpretation of the Word, the Lord does not act from mere mercy, or out of mere pity or compassion without reference to obedience to the truth. He does not suspend the operation of His own laws, nor does He require some kind of satisfaction for a broken law. In the parable before us, the king represents the Lord, and the servants denote all men, on whom the Lord is constantly bestowing gifts and blessings, rendering them debtors to Him. Life itself is a gift from the Lord.

Now, in every man's life, either in this world or in the other world, after death, there is a time or state in which he is made to see that he has no power from himself. Every man sees and feels this, somewhat, although he may not acknowledge it fully. He loves to feel his own power. He acts as if he had power, and especially the power to get wealth, from himself, and he is constantly seeking to gain more power. In his conduct towards others he treats them as his servants from whom he demands some kind of service. If one becomes his debtor he exacts payment of the debt, and shows no willingness to release his debtor, even when the debtor is no longer able to pay. The parable is intended to teach us the difference between the Lord's mercy and man's selfishness. Although, in the parable, the lord of the servant at first commanded that the unfortunate debtor and even his wife and children and all that he had, be sold; yet when the servant fell down at his feet and worshipped him, asking for patience on the part of his lord, and promising to

pay all the debt, "the lord of the servant, being moved with compassion, released him and forgave him the debt." This is illustrative of the Lord's mercy. Man can never pay the whole debt that he owes to his Divine Lord, but when the day of reckoning comes, although the consequences of his entire failure will be the loss of all that he possesses, yet if he confesses before the Lord, in a state of humility and promises to pay his debts, he is released and forgiven. The debt remains, but the penalty is remitted because of the disposition of the debtor. No man who owes another ought to deny it or forget it, or cease to make the effort to pay the debt, in whole or in part. It may be that while under the fear of punishment and utter loss he may desire to satisfy his creditor, yet when he is left in freedom and not imprisoned, he shows his old tendencies and in his conduct towards others exhibits a spirit the very opposite to that of his Divine Master.

The old law of imprisonment for debt has been abolished in many places, chiefly because it did not help the creditor and even deprived the debtor of ability to pay his debts.

The conduct of the servant in the parable, whose debt of ten thousand talents had been forgiven, in casting his fellow servant who owed him a hundred pence into prison, after almost suffocating him, is intended to show that man, even if he have knowledge of the Lord's mercy towards him, will not exercise compassion toward his fellow man, until he ceases to regard himself before others, and begins to love them and to desire that they may come into a state of freedom, hating what is evil and loving to do the Father's will. "Forgive us our debts as we also have forgiven our debtors." (MATT. vi. 12.)

Unless we act with genuine forgiveness, from love towards others, we cannot receive forgiveness from the Lord.

The final words of the parable, in reference to the unforgiving debtor, that his "lord was wroth and delivered him to the tormentors" show that while a man remains in such a state he must suffer trials and temptations which he brings upon himself. The Lord is really never wroth or angry, but He so appears to those who do not love and obey Him.

WILLARD H. HINKLEY.

A BRIEF COMPARATIVE STUDY OF SWEDENBORG'S EARLIER AND LATER PHILOSOPHY.

Much has been said pro and con regarding the relationship of Swedenborg's philosophy prior to the writing of the "Arcana" to that found in his later works, but it has been accompanied by very little research work of the kind requisite to a settlement of the question. In the present paper I have endeavored to bring together direct statements bearing on the subject in as brief compass as possible.

In the *Principia* Swedenborg postulates at the head of his series of material entities and intermediate between them and the Infinite a pure simple which he calls the first ens, or first point, and even goes so far as to liken it to or even identify it with the mathematical point. It is believed by many students of his writings that this hypothesis of his own early philosophy was what he had in view in the following passages in "Divine Providence" and "Divine Love and Wisdom":—

> Many acknowledge that there is an only substance, which is also the first source of all things; but they do not know what that substance is. They believe it to be so simple that nothing can be simpler, and to be comparable to a point without dimension, from an infinite number of which the forms of dimension were produced. This, however, is a fallacy, originating in the idea of space from which it seems as though there were such a point, when, nevertheless, the truth is that the simpler and purer anything is the more full and complete it is. (Divine Providence, 6.)
>
> Some contend that there can be a substance so simple as not to be a form from lesser forms, and out of that substance, accumulated into masses, substantiated or composite things arise, and finally substances called material. But there can be no such absolutely simple substances. For what is substance without form? It is that of which nothing can be predicated; and out of mere being, of which nothing can be predicated, no process of heaping up can make anything. (Divine Love and Wisdom, 229.)

The most enthusiastic advocates of Swedenborg's early philosophy maintain that these have no reference to his own writings, but to those of other philosophers. I cannot, however, agree with them. The resemblance is too close to be accidental, and this one particular of his early belief we must suppose to have been repudiated. Yet it does not follow, as extremists on the other side affirm, that the

abandonment of this one conception involves the abandonment of the early philosophy *in toto*. It must be remembered that in his early "speculations," if we may call them such, he did not begin with the point and deduce everything else from that. On the contrary, he first speculated on the nature of the particles of those substances directly under his observation, and, founding his system on them, pushed his views back farther and farther into the unknown till he came to a vanishing point from the material side, and there he assumed the existence of a "first ens" or "pure simple," which in his more illumined state he perceived to be non-existent. His philosophy being built up in this way, therefore, the removal of that particular item from it does not destroy the edifice any more than tearing off the roof of a house to replace it with a better destroys the house. The defects in the rest of the structure, if such exist, must be found by testing each part separately. To this examination let us now proceed.

The early philosophy postulates four principal atmospheres called "the first or universal aura," "the second or magnetic aura," "the ether," and "the air," besides a sort of subordinate sphere called usually "the aqueous vapor," and represented by clouds, fogs, and the humidity in the air generally. At first sight the theological works appear to contradict this scheme, since in at least fourteen places they affirm or imply the number of material atmospheres to be three. A closer examination, however, shows a less simple state of affairs, for we find that the naming of these three atmospheres differs in different places. In "True Christian Religion," 32, and "Coronis," 17, they are given as aura, ether, air; in "Apocalypse Explained," 726, as a pure ether, a less pure ether, and an air; in "Last Judgment" (Post.), 312, as a pure ether in which is gravitation, a middle ether in which are light and magnetism, and an ultimate ether or air. Since the three spiritual atmospheres correspond to the three material spheres it should be noted that in "Apocalypse Revealed," 238, "Apocalypse Explained," 342, 538, 594, and 832, the angels of the three heavens are said to reside in an ethereal, aerial, and watery atmosphere respectively, while in "Divine Wisdom," xii. 5, and "Coronis," 17, these are given as aura, ether, and air. In some cases, therefore, the three atmospheres are made to coincide with the third, fourth, and fifth of the *Principia*, in others with the second, third, and fourth, while in

"Last Judgment" (Post.), 312, they seem to be the first, second, and fourth, omitting the third. Moreover, there are three places in which four atmospheres are given. One of these, "Spiritual Diary," 418, simply refers to "the threefold or fourfold atmospheres," without naming them. "Spiritual Diary," 222, is, however, very complete and is as follows:—

> There are four natural spheres which originate from the sun. The atmosphere that produces hearing is known. A prior atmosphere, separate from the aerial one, is what produces sight, or visual images, by means of the reflections of the shades of all objects; how far this atmosphere penetrates into the natural mind, and whether it presents material ideas, as they are called, or fancies and imaginations, cannot as yet be so well established, but from many things it appears probable. This, then, must be the first atmosphere which reigns in the natural mind. Another atmosphere is a still purer ether, and is that which produces the forces of magnets which reign, not only about the magnet in particular, but also around the whole globe. . . . It produces the position therein of the whole terraqueous globe in relation to the poles of the world, and also many things which are known to the world respecting the magnetic elevations and inclinations. This [atmosphere] would seem to produce reasonings in the natural mind, with which, however, for them to live, the Spiritual must be present; as it must be with the sight, and every other sense, for them to perceive. The most ethereal sphere is that universal [sphere] in the universal world, which is presented about the reasonings of the same mind. Hence that mind is called the natural mind, and its interior operations when perverted are called reasonings; but, when according to order, simply reason, which is a species of the thoughts arising from spiritual influx. These spheres are of the sun, and may be called solar, and thus natural.

It may be contended that these date from a very early period in Swedenborg's experience, but there is still another to which the same exception cannot be taken:—

> For the human mind is in distinct regions in respect to the atmospheres of which the lowest is watery, the higher is aerial, the one still higher is ethereal, above which is also the highest of all. (Conjugial Love, 188.)

These two last also show divergences, since the former enumerates the first, second, third, and fourth of the *Principia*, while with the latter it is the second, third, fourth, and fifth. Whatever differences there may be in these lists it must be noted that they are harmonized at once by reference to the *Principia*.

According to the *Principia* the distribution of these atmospheres varies, being wider for the higher and subtler, and more limited for the grosser. Thus the first aura is universal, the second aura con-

fined to the solar system, the ether confined to each planet and its system of satellites, and the air to the surface of each separate planet or satellite. By most New-Churchmen this arrangement would probably be classed as an early speculation not to be taken seriously, yet it appears to be confirmed in "Apocalypse Explained," 726:—

From the sun of the world as from their spring, auras and atmospheres went forth which are called ethers and airs. Thus nearest around it there is the pure ether, and further away from it ethers less pure, and at last airs, but these two last-mentioned are around the earths.

This last quotation, however, appears to contradict his early philosophy in placing the aura, or "pure ether," as it is here called, around the sun. The implication from this statement, as well as from some other places, would appear to be that the aura is around the sun, but does not extend outward from it as far as the earths. Such a conclusion is rendered by no means certain, however, for all that Swedenborg need have meant was that the ethers and airs not extending to the sun, only pure aura, was to be found in its neighborhood, although actually it extended much farther. Or, again, the translation here may be misleading, Swedenborg intending to imply that the aura was proximate to the solar substance in degrees and in period of formation. Besides, if we make a too strict construction in accordance with this translation we might be led to infer that atmospheres existed in continuous sheaths about the sun, first aura, second ether, then air; and we know that air at least does not so exist, being, as Swedenborg himself says, about the earths. Finally, it appears to be contrary to Swedenborg's general principles for the higher and purer substances and degrees to be less universal than the lower and grosser.

Each of these atmospheres forms, according to the *Principia*, a discrete degree, and there is a "correspondence" between them because one is formed from another. This formation of a new degree is supposed to have taken place by compression of the atmospheric particles about the surface of the suns and earths, and the recombination of the resulting hard particles, with the more active substances of higher planes. Such a process is certainly not denied in the following places where the creation of degrees and atmospheres is treated of:—

The spiritual atmospheres are discrete substances or least forms. . . . The natural atmospheres . . . also are discrete substances and least forms. One thing has been formed from another, and thus degrees were made. (True Christian Religion, 33.)

Discrete degrees . . . are degrees of the formation of one thing from another (Divine Love, xi.)

The natural atmospheres . . . are also discrete substances, and least forms originating from the sun of the natural world. (Divine Love and Wisdom, 174.)

The atmospheres from the pure ether to the air are homogeneous. (*Ibid.*, 192.)

From these considerations it appears what discrete degrees are; namely, that one is formed from another and by means of the other a third, which is called composite; and that each degree is discrete from another. (*Ibid.*, 190.)

The atmospheres which are called ethers and airs, from the highest to the lowest, or from the sun to the earth, are discreted into such degrees [of height]; and they stand as simples, as congregates of these, and as congregates of these again, which taken together are called a composite. (*Ibid.*, 184.)

The following one [atmosphere] is composed from the one prior to it, which acts into the one proximately composed from it, both within and without; thus in every part of the ultimate atmosphere are the prior ones in order. (Spiritual Diary, 418.)

In the atmospheres, etc., what is first is solely regnant in what follows; nay, it is the one only thing therein. (Divine Love and Wisdom, 197.)

There are perpetual mediations from the first to the ultimates, and . . . nothing can come forth except from something that is prior to itself, and at last from the first. (*Ibid.*, 303.)

When I was in enlightenment I perceived that by means of light and heat from the Sun of your world (the Spiritual World) spiritual atmospheres were created, one from another, which in themselves are substantial; . . . but . . . the sun from which all natural things proceed was created at the same time, and through this, in like manner, by means of heat and light, three atmospheres environing the three former ones. (True Christian Religion, 76.)

Compare with these statements what Swedenborg has to say of degrees in man:—

Possibly some one may form to himself a fallacious idea concerning the initiaments of the human form, which are of the seed of the man, from their being called receptacles, for from the term receptacle the idea is easily conceived of a vessel or little tube. To prevent this fallacious idea, I wish to mark and describe that initial form as it was seen by me and presented in the heavens, and to mark and describe it accurately so far as the expressions of natural language allow of such a description. These receptacles are not hollowed like tubes, or folded together as little vessels, but they are as the brain is, of which they are a diminutive and invisible type, and at the same time a delineation as of a face in front, no appendage being seen. This primitive brain in the upper convex part was a compact mass of contiguous globules or little spheres, each little sphere being a conglomeration from similar but more minute little spheres, and again each of these latter being a conglomeration of the most minute. (Divine Wisdom, iii. 4.)

Although he is not here treating of the atmospheres, the arrangement of the degrees is in line with the whole *Principia* philosophy of degrees.

According to the *Principia* the substances of the mineral kingdom are formed by compression or deprivation of activity of atmospheric particles, and are of three degrees because they resulted from the compression of the three highest atmospheres. Judge now how much disagreement the following statements present:—

The atmospheres which are three in both worlds . . . in their ultimates cease in substances and matters such as are those in the earths.

Since in their progression downwards the atmospheres decrease, it follows that they continually become more compressed and inert . . . that finally they are atmospheres no longer, but substances at rest, and in the natural world fixed substances such as are those in the earths which are called matters. From this origin of substances and matters it follows: first, that these substances and matters are also of three degrees; secondly, that they are held together in connection by the environing atmospheres. (Divine Love and Wisdom, 302.)

As these prior things [the atmospheres] continually decrease in activity and expansion down to the ultimates, it follows that when their activity and expansion cease in the ultimates they become substances and matters such as there are in the earth, which retain in themselves from the atmospheres from which they originated an effort and endeavor to bring forth uses. (*Ibid.*, 303.)

The substances and matters of which earths consist . . . are the ends and terminations of the atmospheres, whose heat has ended in cold their light in darkness and their activity in inertness. (*Ibid.*, 305.)

The substances and matters of which earths consist are the endings and terminations of the atmospheres. (*Ibid.*, 310.)

These forms of the three degrees of the mineral kingdom represent creation in an image. (*Ibid.*, 313.)

In metals and stones there are conglobations of parts in a threefold order. (*Ibid.*, 190.)

There is a like order of these [discrete] degrees . . . in every metal and stone. (*Ibid.*, 207.)

Prior things continually decrease in activity, even to ultimates, when their activity and expansion cease in ultimates. (*Ibid.*, 303.)

In the *Principia* the entities or molecules, as we may call them, which constitute each degree are of three kinds: actives, which possess the freest kind of motion; passives, or finites, which are limited as to motion, and are moved about by actives; and elementaries, which constitute the atmospheres and consist of a union of actives and passives. Actives and passives are then the essential entities, and regarding them the later writings speak as follows:—

It is from creation that where there are actives there are also passives; if the actives were creatable like the passives there would have been no need of a sun. (True Christian Religion, 472.)

This reference to the non-creatableness of actives has been quoted to indicate a discrepancy between Swedenborg's earlier and later philosophy, but it is evident that by actives in this connection he means absolute actives which are, of course, spiritual, whereas those called actives in the *Principia* are only relatively such, just as in several places in the theological works he speaks of atmospheres as active forces, waters as mediate forces, and earths as passive forces. Such actives are the substances of the sun referred to in "True Christian Religion," 472: "The [natural] sun consists of created substances, the activity of which produces fire." In two other places it is stated that an active and a passive are necessary to every operation, though there the emphasis is laid rather on the spiritual as active, and the natural as passive.

The doctrine of Vortices, in which the planets are supposed to rest, may be inferred from his statement in "Last Judgment" (Post.), 313, that "the middle ether makes a vortex about the planets."

Another hypothesis often touched upon in the early philosophy is that of Forms. According to this doctrine, as he calls it, forms, like other things, are in degrees of which the lowest is angular, the next circular, the third perpetually circular, or spiral, the fourth perpetually spiral or vortical, and the fifth perpetually vortical or celestial.

Compare now the following excerpts:—

I was led by the Lord into a certain perception of forms [which surpass geometrical forms]. (Spiritual Diary, 3482.)

As the spiritual organism of the mind consists of perpetual spirals. (True Christian Religion, 578.)

The spirits [through whom the influx came in succession] formed a kind of circular spire, so that the influxes of the Lord's life inflow, as it were, through a form perpetually spiral. (Spiritual Diary, 3495.)

The heavenly form is from continuous centers. (*Ibid.*, 6058.)

The anatomical references in Swedenborg's theological writings have been gathered by Dr. Samuel H. Worcester and printed as a special publication by the Swedenborg Scientific Association. I will not take up the correspondences between them and the earlier anatomical and physiological views, since the material is much more

abundant, and is there placed in a form where the fact may readily be tested. Suffice it to call attention to the reiteration of that view which sees in the human organism discrete degrees corresponding to and tuned in sympathy with the discrete degrees of the outer universe. One of the most notable restatements of this view has been given already (Spiritual Diary, 222). Other examples follow:—

It may be known that the organs of the body correspond precisely to their own atmospheres and to their methods of acting; as the eye to the ether, the ear to the air, the tongue to those things which float in the waters and stimulate; the nostrils, to those things which are in the atmosphere. (Spiritual Diary, 1830.)

The Divine Proceeding is what, around Him, appears to the angels as a sun; from this proceeds His Divine through spiritual atmospheres which He had created for the transmission of light and heat down to the angels and which He had accommodated to the life both of their minds and their bodies, in order that they may receive intelligence from the light, also in order that they may see, and also that they may breathe according to correspondence; for the angels breathe like men. Also that they may receive love from the heat, may feel, and also in order that their hearts may beat according to correspondence; for the angels have a beating of the heart like men. These spiritual atmospheres are increased in density by discrete degrees . . . down to the angels of the lowest heaven to whom they thus become accommodated. Hence it is that the angels of the highest heaven live as it were in a pure aura, the angels of the middle heaven as it were in ether, and the angels of the lowest heaven as it were in air. Under these atmospheres, in each heaven are earths on which they dwell. (Divine Wisdom, xii. 5.)

But it is to be known that the atmospheres originating from the Sun of Heaven which is the Lord, properly speaking, are not three, but six; three above the sun of the world and three below the sun of the world. The three below the sun of the world continually and immediately follow the three natural atmospheres, and cause man in the natural world to be able to think and feel. For the atmospheres originating from the sun of the world have not life in themselves, because they originate from a sun which is pure fire; whereas the atmospheres originating from the Sun of Heaven, which is the Lord, have life in themselves, because they originate from a sun which is pure Love and pure Wisdom. The atmospheres originating from the sun of the world, which is pure fire, cause those things which are in the earth and in the human body to remain in existence, and to be held together in connection, and not to be changed except according to the laws of natural order. Hence is the difference of things in the natural and spiritual worlds. (Last Judgment. (Post.), 31.)

Conclusions: 1. With the single exception of the "first or mathematical point," there is no evidence that Swedenborg deliberately went back on any important principle of his early writings.

2. The strong parallelism which exists between numerous statements in the theological writings, and the whole scheme of the early philosophy demands an explanation. There are three possible ways in which to treat them: (*a*) While they can hardly be considered accidental, we may assume that so much of the early philosophy as was true was carried over into the later works and embodied in the expressions quoted. Taking such a view of the case we are at liberty to dismiss the early works entirely and form our conceptions of the natural world by putting these statements together and attempting to square them with such facts as modern science yields. This is the oldest view, and has hitherto been the most popular one. (*b*) We may accept the early "hypotheses" and the later "revelations" as of equal authority. (*c*) Accepting what Swedenborg says of his mission and his spiritual experiences we must start with the theological writings as our basis of faith, aside, of course, from the Scriptures, and accept all else in proportion as it falls in line with the statements in those writings, or, to speak more accurately, with the general principles, the grand scheme there outlined. For the writer conceives it possible that there may be details not merely of the early writings, but of the later, which will be found on careful examination not to accord with that general scheme. That the writings of Swedenborg up to the precise moment of his illumination, are erroneous and every single statement from that date on infallible, he for one does not believe. However perfect the theological writings may be he would not be at all surprised to find errors in them, and that errors do exist in the earlier ones he knows. What the church needs is scholarly comparative work to determine what is essential and what is non-essential; but the great drawback to such work is that few can be found who are able to separate their *beliefs* from their *investigations*, so that the latter will be sufficiently unbiased.

JOHN R. SWANTON.

CURRENT LITERATURE.

The Life of Christ in Recent Research.*

In the last number of the Review we noticed at some length the preliminary chapter of this book, on "The Symbolism of the Bible." We called attention to the approach thus made to the spiritual interpretation of the Scriptures in some instances, as in the early chapters of Genesis, Daniel, and the Revelation; also in the Lord's temptations in the wilderness, and in dealing with "vast mysterious forces arrayed against each other in what St. Paul calls 'heavenly regions.'" And we expressed the wish that this thought could have laid stronger hold upon Dr. Sanday, in order that he might realize the deeper spiritual meaning of the Lord's work in both His first and second coming. The reason for this wish, and the limitations of the book, will be seen, if one turns to the last chapter,— an Appendix on Angels.

II. Symbolism and Angels.

Dr. Sanday attempts to explain the text, "Their angels do always behold the face of my Father which is in heaven" (Matt. xviii. 10). He thinks that the Lord made use of this ancient belief in guardian angels to teach truths very near to His heart (p. 315). Let us read the writer's words:—

> What is here the deeper truth, the permanent truth, the universal truth? It is, I suppose, that the little ones who believe in Christ are very dear in the sight of God; that they are very near to Him; that if they are oppressed or deceived or led astray He is close at hand to hear their cry and to help them; yes, and also to punish those who oppress or mislead them. (p. 317.)

Then, instead of going right on, and seeing that these angels are real spiritual persons, messengers of God, men made perfect in eternal

* *The Life of Christ in Recent Research.* By William Sanday, D.D., L.L.D., etc., Lady Margaret Professor, and Canon of Christ Church, Oxford. New York: American Branch of Oxford University Press. 1907. 8vo. cloth. 328 pp.

life; and that those who would oppress or mislead the Lord's little ones in human souls on earth, are evil spirits; and that these are the very mysterious forces arrayed against each other in what St. Paul calls "heavenly regions" — a concrete situation illustrating the Redeemer's work in saving humanity; instead of thus getting at the symbolism of spiritual realities directly and rationally, Dr. Sanday goes into an investigation from the earthly side of this subject to discover the origin of the belief in angels. And instead of finding it in Divine Revelation itself, and in the very text before him spoken by God Himself incarnate, he turns to the psychological processes of men, and concludes as follows:—

> When I speak of the origin of the belief, I do not mean that we need be involved in the technical discussions which have been going on for some time, as to how far the belief was indigenous in Israel itself, or how far it may have been imported from foreign sources, from the Babylonians or the Persians. We are more nearly interested in the psychological processes which led to the belief, or which caused it to take root among the people of revelation. I suspect that two motives were strongest in this direction: on the one hand the desire to enhance the conception of the majesty of God, and on the other hand the instinct of reverence which tended to remove Him from too close a contact with man. (pp. 317, 318.)

How much simpler, more direct, and consistent with Divine Revelation itself, would it be to turn to the Old Testament, and find there the facts of experience in the whole history of Israel to explain the origin of this belief; for angels appeared as the messengers of God to Abraham; Jacob in vision beheld them ascending and descending from God; and he received his name, Israel, by wrestling with a spirit whom he supposed to be an angel; his descendants, also, were led through the wilderness by the angel of God in the pillar of cloud and fire. It was all a matter of Divine revelation by objective experience and not by psychical evolution. And the Lord Jesus took it up and added to it, not because it was an ancient belief, but because He was constantly and consciously dealing with these "vast mysterious forces" of good and evil.

Dr. Sanday thus fails to perceive directly the value and function of Divine Revelation because he is in the habit of following the external methods of modern critics, who try to determine the meaning of the Scriptures by their own rationalizing, and who look too much to these external evidences and not enough to the spiritual contents of the Word of God. Hence the conclusion is reached that,—

Guardian angels are symbolical of something at once beautiful and true that we cannot express in any other way, but which the instinct of reverence and the certainty that all innocence and goodness, especially in the weak, is dear to God, inevitably demands. For the Christian it is enough that our Lord Jesus Christ Himself expressed it in this way. (p. 320.)

That which is symbolized seems to be, in the mind of the author, the Divine holiness and power, which embraces in love and protection all innocence, instead of that inconceivable race of which the old theology taught, as having wings and sexless human forms, existing in the heavens from the beginning. To relegate this to the crudities of the past certainly is a service to humanity and religion. But Dr. Sanday is not clear about it. He says:—

The personifications, or quasi-personifications, in which the ancients delighted have become less congenial to the modern mind. We are aware that the white figures with wings, and Michael with his sword and plume, that we see in picture-books and on our walls are conventional representations that have no exact counterpart on earth or in the sky. But none the less we believe that they were an effort to express a true idea. The true idea is that the space around us and above us is not merely blank or vacant, but is full of God's presence. His watchful care reaches to us and protects us every one. It is possible that for this purpose He makes use of some intermediate forms of being. But whether that is so or not we cannot tell. Any language that we allowed ourselves to use on that head could only be the language of symbol. Science, I suppose, has brought to light that the space that we used to think blank is really filled with an almost infinitely attenuated ether. There may be something corresponding to that in the world of spirits. We believe that those who have gone from us look down upon us at our earthly tasks even now; and there may be other spiritual existences besides theirs. What we lack is the sense to discern them. We are like Elisha's servant at Dothan, waiting for our eyes to be opened so that we may see the chariots of fire and the horses of fire. What may be revealed to us some day we do not know. We do know that a deep truth underlies our Lord's words about the angels of the little ones who behold the face of their Father who is in heaven. (pp. 323, 324.)

III. Modern Research.

With such imperfect glimpses of the spiritual meaning of the symbolism of the Divine Word, but with a constant reverence and humility which leads him almost unerringly in the right direction, Dr. Sanday sets forth first the various views of the Higher Criticism in reference to the life of Christ. A better summary of them would be hard to find. We have not space even to outline it. But from

the most radical, as those of Wrede and Schweitzer, by his own correction of errors, he draws much valuable material. He shows how Schweitzer's single clue is apocalyptic, and how "the most distinctive aspect of the research of the last twenty years has been the way in which the questions raised by this teaching have steadily come to the front" (p. 46). For a full half century the apocalyptic materials have been accumulating, and becoming year by year more accessible and better defined (p. 53). In 1888, Baldensperger brought this process of study of the Life of our Lord fully into the field of research (p. 53). He held the primary constituent in the consciousness of Jesus to be a unique relation to God.

We read:—

> Into this consciousness was grafted the Jewish conception of the Messiah and the kingdom of God; and these ideas were more and more spiritualized, until everything earthly and political was stripped from them. For a long time, from motives connected with our Lord's method of teaching, no direct claim was put forward; in particular, all that might serve to excite political passion was carefully avoided. The disciples were left to draw their own inferences. At last, at Cæsarea Philippi, Peter made his bold avowal. But from that time the inevitable end was coming into view. Jesus Himself began definitely to prepare His disciples for it; but, in doing so, He took up another side of the Jewish expectation; beyond the descent into the valley of death, He saw His own return "in power and great glory." (p. 55.)

After the apocalyptic study of the Messiah had begun Johannes Weiss, in 1892, instituted the next step in the apocalyptic study of His kingdom. "The decisive term was the 'kingdom of God' or the 'kingdom of heaven'" (p. 56). He asserted that it was not, as commonly supposed, partly present and partly future, but wholly future and wholly transcendental or supernatural, although close at hand. The casting out of demons implied that Satan's power was broken, and that the moment for the full manifestation of the kingdom was very near. But the moment was not known even to the Son of Man Himself. Something was to intervene, namely, His death and resurrection. Then He would come in power and great glory. Then the judgment and His reign. Hence the moral teaching of the Gospels is not so much the ethics of the kingdom as the teaching that fits for the kingdom (p. 58). The ministry of Christ on earth was but preliminary; the real advent, the real kingdom was to come. (p. 60.)

An account of the controversy over the meanings of the title, "the

Son of Man" follows, and of the still more important one instigated by Wrede and taken up by Schweitzer over the authenticity of various portions of the Gospels, or in a large degree of the Gospels themselves. Dr. Sanday sums up Schweitzer's work as follows:—

> The author is a thorough critic; and yet in spite of this,
>
> (1) He keeps much closer to the texts than most critics do; he expressly tells us that his investigations have helped to bring out the historical trustworthiness of the Gospels;
>
> (2) He does not, like so many critics, seek to reduce the Person of Christ to the common measures of humanity, but leaves it at the transcendental height at which he finds it;
>
> (3) By doing this, he is enabled to link on, in an easy and natural way, the eschatology and Christology of St. Paul and St. John. (pp. 88, 89.)

The urgent question for us to-day, Dr. Sanday believes, is the relation of the risen Christ to His Church. What is the essential meaning of the kingdom of God in the light of the Gospels now? And this is his answer in the light of modern research:—

> Is it not the asserted and realized sovereignty of God, Divine influence and Divine power felt as energizing in the souls of men? Is not this the eternal reality — as distinct from any temporary expression — of what we mean by the phrase? But what again is that, when we look at it closely, but the apostolic doctrine of the Holy Spirit? And if we ask further at what point in history did a new access of this Divine power and energy enter into the world, shall we not say, from the day of Pentecost onwards? We still pray, "Thy kingdom come." And Christians from the first have in like manner prayed for its coming all down the centuries. There has been, and still is, a real Coming; and yet we feel that the Coming has never yet been exhausted; in its plenitude it is still far off. (p. 115.)

It is not to be expected that the real second coming of the Lord shall be discovered in the light of modern research; it must always be a matter of revelation — not in the sense of new Sacred Scriptures, but in the openings of the deeper meanings of those completed by the first coming, in the light of a knowledge of the correspondence of the natural world with the spiritual — the world of effects with the world of causes. But it is a satisfaction indeed to find so much truth secured by the use of the principle of symbolism in a general way. The recognition of God in Christ and of His kingdom in the soul is thus fruitful in the doctrines of the trinity and of the atonement; and somewhat more obscurely in the doctrine of miracles. For Dr. Sanday does not regard the Holy Spirit as another person in the ordinary sense of the word. He says:—

The apostolic doctrine undoubtedly was that the coming of the Holy Spirit *was* a coming of the Son. This is the very clear teaching of St. Paul (Rom. viii. 9–11), and it is also the teaching of St. John. (xiv. 18, 26; xvi. 19) (pp. 116, 117.)

Dr. Sanday's book really culminates in the fifth chapter, entitled, "The Deity of our Lord Jesus Christ as Expressed in the Gospels." It begins with summing up the prevailing theory of "recent research," and then these words follow:—

I am free to confess that in the theory, thus broadly stated, there seems to me to be a large element of truth, and of what I suspect for most of us will be new truth. I doubt if we have realized — I am sure that I myself until lately have not adequately realized — how far the center of gravity (so to speak) of our Lord's ministry and mission . . . lay beyond the grave, . . . to what an extent He conceived of the kingdom of heaven . . . as essentially future and supernatural. . . . I doubt if we have appreciated the preliminary or preparatory character of His mission; the gradualness of the disclosures made in the course of it; in particular, the "mysteries" or secrets which were an important part of His teaching — the mystery of the Messiah, the mystery of the Kingdom, the mystery of Suffering. (p. 121.)

The mystery of the Messiah is unfolded in the truth that Jesus in His humiliation was more than man, in his exaltation was one with the Father. (p. 141.)

This is stated admirably from a recent book by Dr. R. C. Moberly, entitled, "Atonement and Personality," as follows:—

Christ is God, not generically but identically. For the word God does not admit of a plural. And Christ is also Man, not generically but inclusively. He is not one man amongst many. . . . His Humanity was not merely the Humanity of a finite creature, but the Humanity of the Infinite God. It had therefore a unique capacity for universal relation. And the means whereby that universal relation is realized is His Spirit. (p. 233.)

"He is not two, but one, Christ." He is, then, not so much God *and* man as God in, and through, and as, man. It is a mistake to try to keep open, as it were, a sort of non-human sphere, or aspect, of the incarnation. (p. 234.)

The trinity, then, centers in the Divine-Human person of the Lord as God Himself incarnate, whose Holy Spirit is the operation of His love and wisdom in the salvation of men.

The mystery of the kingdom is unfolded in a doctrine of the forgiveness of sins which is full and free in the Divine Love; but for its operation requires the repentance and obedience of the sinner — a change of character by the entering of the Lord's Holy Spirit into

the will and thought and life, so that the kingdom of God is actually in the man as the beginning of the kingdom of heaven.

The mystery of suffering is in holding to the vicarious suffering of the Lord while rejecting the doctrine of the vicarious punishment, and if the vicarious atonement remains it is in the sense of reconciling man to God instead of *vice versa;* to quote:—

> The Bible is the most consoling book in the world, just because it reveals to us the extreme beauty and value of that untold mass of suffering endured for the sake of others which seems at first sight the greatest flaw upon God's creation. We see at last that this form of suffering belongs fitly to such a world as that in which we live — not to a world serene, untroubled and always in sunshine, certainly not to a lotus-eating existence, to a world that has its sad minor chords, and yet to a world in which, "We feel that we are greater than we know." A world like this can have no other center than Calvary. (p. 250.)

Dr. Sanday, because he is conservative and reverent, with difficulty gives up the great cornerstone of the old theology, the vicarious atonement, but because he believes in the fulness of the Godhead bodily in the Divine-Human Lord Jesus, he must give it up. And indeed, there is truth in his view that suffering must be endured on the human side of the Divine work of redeeming and saving a sinful humanity.

By a quotation from another recent book, which shows the trend of modern research, this point is made clearer perhaps. It is from "The Gospel in the Gospels," by Dr. W. P. Du Bose, and it may well close this notice: —

> We speak of the incredible and impossible self-lowering or self-emptying of God in becoming man or undergoing the death of the cross. Is the act in which love becomes perfect a contradiction or a compromise of the Divine nature? Is God not God, or least God, in the moment in which He is most love? Where before Christ, or otherwise than in Christ, in whom He humbled Himself to become man, and then humbled Himself with and in man to suffer what man must needs suffer in order to become what God would fain make him — and the highest and best that even God can make him — I say where before Christ, or where now otherwise than in Christ and in the cross of the divine sufferings together with and for man,— where in all the story of the universe was or is love so love, or God so God? (p. 278.)

The Next Step in Evolution.*

The next step in evolution, according to Dr. Funk, is the step from the natural to the spiritual man, and is effected by the Second Coming of Christ. In this neat and attractive little volume, the evolution of the spiritual man is treated as a part, the highest stage, of the process of evolution in nature at large, and is described with instructive insight into the nature of spiritual growth. The conception of evolution here made use of is the ordinary one which views the natural world — mineral, vegetable, and animal — as a continuous process from kingdom to kingdom, and species to species.

The Second Coming is regarded not as a literal coming in the flesh, but as a spiritual process wherein man is lifted up into the realm of the spirit and is then enabled to recognize the truth of the spirit.

In a context of much scientific and religious commonplace the author sets forth his views with stimulating fresh interest and with a good deal of helpful spiritual thinking.

It is as an attempt to interpret the doctrine of the Second Coming as a spiritual event that the book is, to us, most interesting and in this lies its chief value as a religious essay. A few quotations will show the author's interpretation of this doctrine:—

> Christ's Second Coming should not be understood to be a literal, physical coming, but His appearance in the spirit and the characters of His followers and in the world at large. (p. 1.)
>
> Christ came the first time into men's vision, by coming on the plane of their senses; He comes the second time into men's vision by lifting them up to His plane of spiritual comprehension.
>
> This coming of Christ involves a new birth, a new creation, a new kingdom. It means a new step in the evolution of man. (p. 15.)
>
> The new birth of the natural man into the kingdom of the spiritual man, the reborning of his personality, making him a child of God after the type of Christ, is the tap-root of Christianity, is the chief artery. Cut that and all is gone. Keep that and let the new creature grow toward his fulness, then Christ is recreated, reincarnated in him, and through him He is manifest again among men. (p. 48.)
>
> When it is our will to do His will, we become the reincarnation of Christ, for "Christ is formed in us." When the dominating ones in a community, in a church, in a nation, in the world, are of this sort, you see Christ reincarnated in all these. (p. 88.)

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* *The Next Step in Evolution. The Present Step.* By I. K. Funk, D.D., LL.D. New York and London: Funk & Wagnalls Co. 4th edition. 1908. pp. 107. Price 50 cts.

The thought embodied in these statements is variously expressed and reiterated. It is interesting as showing the modern drift of opinion to the position that the Second Coming is a spiritual coming. It shows that the religious mind of our day is being prepared for a more complete and precise doctrine of the Second Coming.

If however we scan the language closely and look for some definite conception of the personality of Christ and what Christ comes as, we are disappointed. The emphasis is on a certain stage of human development, rather than on the objective Christ who is the Divine Being manifesting Himself. The author is more concerned with the effects of the Second Coming than with the nature of Him who so comes. We have no hint of the glorified Christ ascended on high and made one with the Father, and "in whom dwelleth all the fulness of the Godhead bodily." We miss altogether the conception of Christ as the one only object of Christian worship. And yet nothing short of this will satisfy the Christian demand. A Christianity that does not look to Christ as the one God and worship Him alone is a halting Christianity and must sooner or later give place to one which is purer and more true to itself.

Dr. Funk, in fact, remains strictly within the limits of conventional evangelicism. There is really no conception of the Second Coming properly speaking, but merely an interesting and instructive discourse on the development of the "Christ Spirit" in man quite in accordance with orthodox tradition. In his conception of Christ, however, Dr. Funk is more Unitarian in thought and speech than orthodox. Christ is the Elder Brother, albeit the highest type of brother, the Son of God and the Son of Man who bridges the chasm, but there is no hint that God and man are one in Christ.

It is with regret that we make these criticisms, for there is much in the book that is congenial to our thought and in harmony with our doctrines.

Turning now to that aspect of the book which concerns itself with the doctrine of evolution, we remark from the philosophical point of view, that in his treatment of this aspect the author exhibits the fault common to books of this class, namely, what Judge Stallo in his book, "Concepts and Theories of Modern Physics," calls hypostatizing abstract ideas. The processes of nature have always presented to thoughtful minds a side of which the doctrine of evolution has never fully taken account. It is one of the merits of Dr. Funk's

treatment that he tries to do justice to the idea of involution as a necessary accompaniment of evolution at each stage of transition from one form to the next higher. But he leaves the involutional factor too vague. His account is little if anything more than a crude generalizing of the facts in conventional terms; whereas, what is needed is a fresh interpretation from the involutional point of view and in accordance with a well-established principle. To illustrate, he says:—

> After ages of preparation in the inorganic world, the material which supplies the physical basis of the vegetable life — vegetable protoplasm — was ripened through the marvellous chemistry of nature. But when all was ready for the plant, whence came the plant life? (p. 21.)
>
> Life from an egg is still the latest dictum of Science; that is, life only from life. When all was ready for the plant, the life came from above. This life was imparted to be incarnated in the prepared matter, possessing the power to reorganize after its nature, that is, after the pattern that goes with each type-life. (p. 22.)

All this sounds familiar and gives to the New-Church reader a certain sense of satisfaction. But read it closely and ask, first, not whether it is true, but what it means. If we disengage the rhetoric and reduce the statement to its lowest terms, it simply amounts to saying that plant comes from plant. This no doubt is true within the limits of observation, but it is disappointing. There is an evident air about the statement that promises an explanation, but no explanation ensues. If we look for the fault, we find that it lies in hypostatizing such phrases and terms as "the material which supplies the physical basis of life," "vegetable protoplasm," "plant life," "type-life," etc. The thing referred to here seems to be some substance or other which is conceived as coming down and entering as "life from above" into a mass and working out its nature therein. No doubt some such conception is useful, but we should take it frankly and critically, not conventionally and mystically.

We are familiar with the doctrine that the spiritual infills, informs, nay, produces the natural. It is in accordance with this doctrine to say, as Dr. Funk does:

> The physical basis of animal life was ripened through the plant and mineral world, and when this basis was ready, animal life came. . . . This life also came from above. . . . It came from the new birth of an animal type-life into the hereditary chain of evolution, and the animal type-life was imparted to and incarnated in the prepared physical basis, bridging in itself the chasm between the two kingdoms. (p. 24.)

So also we may speak of "the human type-life," "the spiritual type-life," as coming "from above," as being "a new birth," as being "imparted to" and incarnated in "the prepared material" — "protoplasm," animal and spiritual. These are serviceable figures of speech and perhaps necessary for ordinary description, but it is obvious that we have here repeated the same conceptual situation in a series, called kingdoms or planes. We have the conception of matter and the conception of an informing substance under the name of "type-life." If we undertake to determine what the substance referred to is we find nothing more than what is represented by the familiar commonplace, "Life from life," that is, "plant from seed," "animal from parent animal," "child from parent," or else we have merely one feature of the vital process abstracted from the concrete situation and represented as a separate and independent entity. But the situation to be explained is left as opaque as ever and we remain as blind as before.

Metaphysically, Dr. Funk starts with a fundamentally false separation of "nature" and "spirit." Once make the distinction between mineral, vegetable, and animal absolute, and the world falls into three separate divisions which we strive in vain to reunite. A philosophy of nature and spirit must set out with a fundamental monism, else we have on our hands a hopeless dualism which ordinarily ends in evaporating the spiritual altogether, or relegating it to the realm of abstractions as Dr. Funk virtually does in his effort to apply the conception of type-life to the development of the spiritual man. Christ is regarded as the "type-life" of the spiritual man, but as the conception of type-life has been a vicious abstraction from the first so here it is merely one aspect of the spiritual man abstracted from its context, and Christ thereafter becomes merely an abstract principle such as is conceived in the following statement: "The crystal is matter plus the principle of crystallization; so the plant, the animal, the natural man — always the creature of the kingdom below with the plus sign, for a birth is an unfoldment and something more" (p. 34). In short, the Christ life becomes in the end like the principle of crystallization a "plus sign," a "something more."

The author is right in connecting the Second Coming, as a spiritual event with the full development of the spiritual man and the recognition of this truth is the chief merit of the book, but the outcome is disappointing, and we have tried to show that the failure is due both to a faulty philosophy and a faulty theology.

Sunday-School Instruction.*

This report is notable in that it comes from the Episcopal Church body as a whole, and not from any specific Sunday-school organization holding a subordinate position. The Joint Commission that prepared it consisted of seven Bishops, seven Presbyters and seven Laymen who were instructed by the General Convention to "consider and report upon" the question, "How to make the Sunday-school more effective for the religious instruction and Church training of our people."

The report shows that the Commission has steadily kept this purpose in view. In no sense has it recognized the Sunday-school as standing in the attitude of a substitute for the church. The school is always regarded as an instrumentality for bringing the child under the influence of the church and preparing him for active membership in the church. Thus the emphatic point toward which the Commission appears to have directed its efforts is that of rendering the work of the School more effectively tributary to the work of the church. With this end in view the Report takes up the whole subject of Sunday-school instruction in a systematic and practical way. It advocates a more thorough training of theological students for the work of religious education, this training to include a study of the child's mental growth. It insists upon the need of better trained teachers, and in order to secure them it suggests courses of reading, and outlines a plan of study which is to cover three years, those who are enrolled meeting with a teacher or leader for an hour once a week for class work.

The need of more careful grading in the schools and of a more complete equipment for efficient work have full and practical consideration. The matter of parental coöperation and of the awakening of parents to the importance of religion in the home has place also. Indeed, the comprehensiveness of the Report and its thoroughness in dealing with details are very marked features.

This fulness and comprehensiveness are made possible by a series of Appendices which occupy more than sixty pages — or four-fifths

* *Report of the Joint Commission of The General Convention (of the Episcopal Church) on Sunday-school Instruction.* Appointed at the session of the General Convention held in Boston, Mass., October, 1904. Presented at the session held in Richmond, Va., October, 1907.

of the pamphlet before us. Most of them are of exceptional value "as representing the thought of persons specially interested in the work of religious education and training." A few of the titles will indicate the variety of the subjects considered: "The Training of Teachers"; "The Present Situation in Manual Work for the Sunday-School"; "The Sunday-School and the Home"; "Teaching by Picture and Symbol"; "Family Worship"; "The Retaining of Older Scholars." In the main these monographs have the unusual merit of being directly helpful. They talk to the point and the suggestions made are practical, and often immediately practicable. Thus in advocating special children's services purely for worship, — and what is here said would have the same weight and fitness if directed to the bringing of children to be active participants in the stated services of the church,— we find the following:—

> For us a religion that does not concern itself with right and wrong would be no religion at all. Equally a religion that does not concern itself with knowledge and truth would be no religion at all. Coming at religion from the side of knowledge and duty we may miss worship; coming at it from the side of worship only, we may undervalue the other elements in it. Modern education has been in danger of starving the spiritual nature of the child in its eagerness to meet the need of his intellectual nature, because with the insistence that public education shall have nothing to do with religious teaching came an inevitable loss of balance. How shall we bring into the lives of the children of this modern world a deeper, wiser and richer ministry? In other words, how shall the Church help to meet and answer the full round of the child's nature?

The suggestion which immediately follows that "there should be prepared special services or offices, to be used in promoting the devotional life of children," and that "these should be appropriate for use in the church and also available for Sunday-schools," leads us at once to raise the query if the general church service, with its suitable variations, may not be made full and expressive and yet be simple enough for the devotional needs of the children.

The entire Report, with the appended matter, impresses us as a most valuable and suggestive study of the whole subject of Sunday-school instruction and of the relation which the work of the Sunday-school bears to the establishing of the religious life.

Bible Interpretation.*

Dr. Gilbert's book is a very interesting treatise in a field not heretofore covered. Two short chapters introduce to us the pre-Christian methods of interpretation. One presents the essence of what is known of the properly Jewish manner of Old Testament study, and the other that of the Alexandrian period. The three next chapters follow the subject through the early ages of the Christian Church. In two others the long barren thousand years leading up to the Reformation are considered. The succeeding chapter is given to the age of the Reformers, while the next lingers with the seventeenth century, which is perhaps the real preparation for the modern method of Bible interpretation, to which the last chapter is devoted.

The general plan of treatment followed by the author is to give to the reader first a brief summary view of the historical background, to prepare for the intelligent study of the work of the chief men who, as representatives of the Bible interpretation of the age, move upon that background. A terse clear *resumé*, giving usually the weak as well as the strong points in the results gained, closes each chapter. In this final statement the author discloses his undisguised *penchant* toward the modern historico-critical method. He is indeed not fully satisfied with the position occupied to-day, but he hopes everything from the scientific method thus far developed.

New-Churchmen will, of course, not expect a sympathetic consideration of Swedenborg by any author who is apparently wholly engrossed with the purely scientific method of interpreting the Scriptures. Yet the Apostle of the New Age is at least not ignored, though we find him in the strange company of George Fox, the founder of the Quaker communion. The author says:—

> Fox went to the extreme of literalism, and Swedenborg to the extreme of mystical interpretation. Both appealed to an inner light or revelation in support of their interpretations; both ignored grammar and lexicon. . . . The movements of Fox and Swedenborg may illustrate the departures from the normal type of exegesis in the seventeenth and eighteenth centuries, which did not promote exegetical science. (pp. 228, 229.)

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* *Interpretation of the Bible.* A short history, by George Holley Gilbert, Ph.D., D.D. New York: Macmillan Company, 66 Fifth Avenue. 1908. 309 pp. Price $1.25.

In a footnote we are informed:—

> The Quietism of Molinos (1627–1696) and Madame Guyon (1648–1717) affords a similar departure, but it did not issue in an organization. The exegesis of the Quietists was like that of the mystics of the fourteenth and fifteenth centuries.
>
> Emanuel Swedenborg founded the Church of the New Jerusalem . . . held that the word in every part of its literal sense contains two interior senses, one called spiritual and the other celestial, and that because of these interior senses — not because of the literal — the word is holy in every syllable. (True Christian Religion, pp. 251, 318.)

To a New-Churchman the volume is a valuable and handy reference book on the evolution of the Bible interpretation as seen through the eyes of a modern student. Counting itself and the school of the nineteenth century as especially broad and inclusive, one cannot help having compassion with the real onesidedness with which the present learning is afflicted; engrossed with naturalism it is absolutely ignorant of anything spiritual. (The word "spiritual" is indeed used by the author, but always designating something of, or in, the natural world.) Understanding this defect and giving it the weight it deserves, one can only welcome the author's work and sympathize with its groping desire for some ultimately sure basis in Bible interpretation, from which it still hopes for a finally satisfying understanding of that marvellous Book of ancient wisdom — and of the Lord Jesus Christ. Dr. Gilbert still sees Him left as the great Riddle of the age and the Book.

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